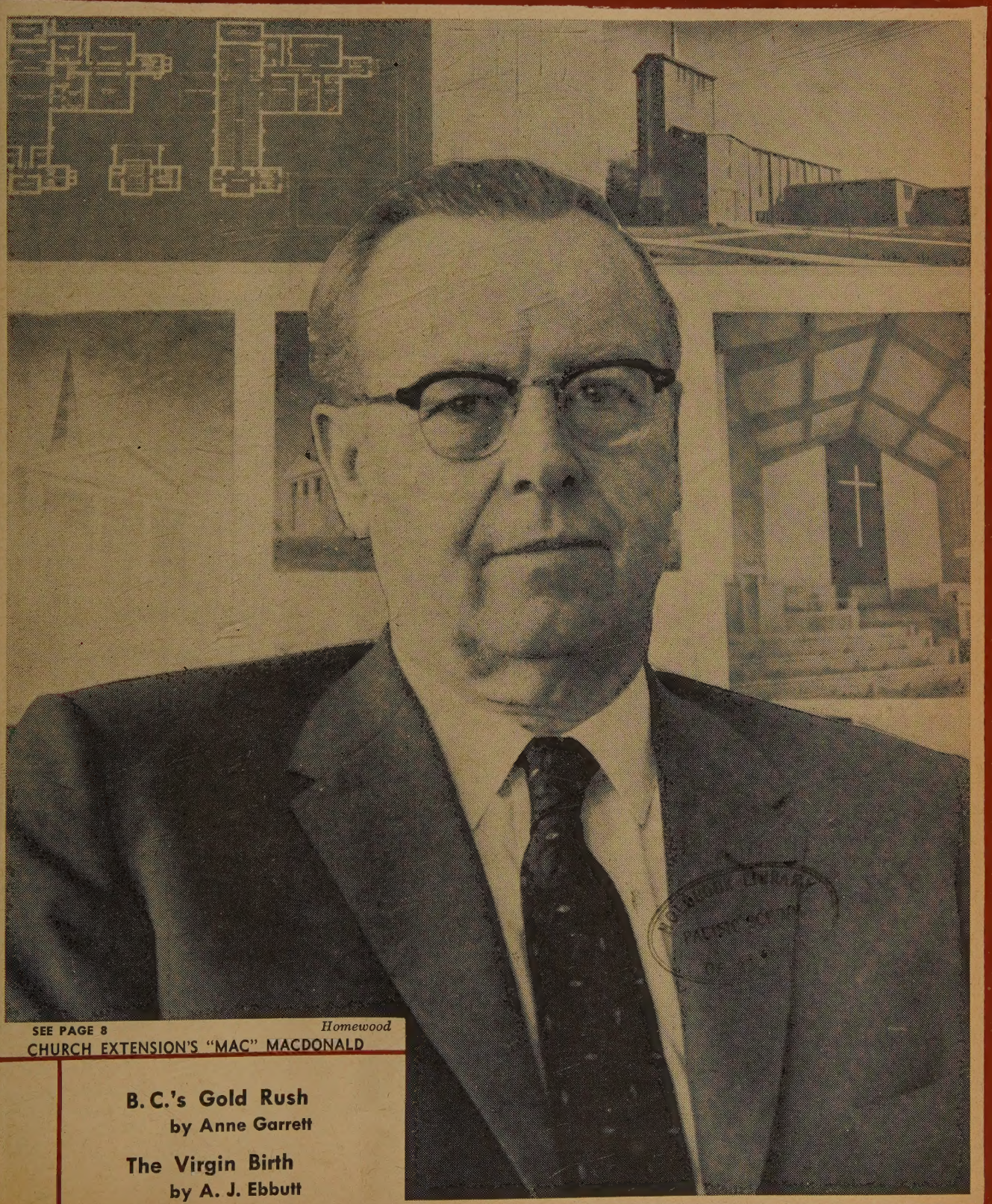
THE UNITED CHURCH

APRIL 15, 1958

OBSERVER



SEE PAGE 8

Homewood

CHURCH EXTENSION'S "MAC" MACDONALD

B. C.'s Gold Rush
by Anne Garrett

The Virgin Birth
by A. J. Ebbutt

Letters

Remarrying Divorcees

Dear Sir: I was appalled at the article on divorce by our Church leaders. None of them sought to justify his opinions by the Gospels, but simply ignored Jesus' commands. Surely it is a sad reflection on our Church to see our ministers ranged on the side of the guilty who jeer at the sacrament of marriage vows. . .

Brantford, Ont. J. W. Young.

Dear Sir: Following publication of my answer to your question on re-marriage of divorced persons, I have received a number of letters—mostly anonymous and critical. I would like to add a further word.

The first divorcee I ever re-married was a fine Christian girl and member of the church. She married a young man in uniform just before he went to England in the First World War. He turned out a rotter—there is no other word to describe him. He deceived her in every possible way. She secured a position in Toronto and for three years sent him one-half of her wages. He said he did not get enough to eat in the army. After the war he remained in England, he told her in the army of occupation. Eventually she had a friend visit him in England. She found he had been discharged for two years and was living with an English woman. They had two children. To her plea he laughed and replied — "Tell that Canadian girl to go to h---. I am never going back to Canada."

A splendid Christian young man fell in love with this young woman and she loved him. I tried to settle the question of re-marriage not on the basis of a single verse —which doesn't agree with another verse in the same gospel (compare Matt. 10: 11 and Matt. 19: 9) but in the spirit of Jesus as I best understood Him. No one can make me think that Jesus, so ready to forgive, so patient and understanding, so full of love and pity, would want that young woman, still in her early twenties, denied the joy of her home and motherhood when she was absolutely the innocent party. It was this extreme literalism that Jesus criticized. I am sure to base our decisions on His Spirit—what would Jesus do?—is more Christian than holding fast to a literalism of a verse which we have no absolute proof were His own words. I am grateful to be a minister of a Church that allows a member freedom to follow his conscience in this matter.

Toronto. Rev. E. Crossley Hunter.

Joins Helen and J. G.

Dear Sir: Your issue of March 1 has given me cause for heart searching. An excellent article by Helen and J. G. MacDonald, "Why We Gave Up Social Drinking," has put this in an entirely new light to myself and my wife. If the "stuff" is kept in the house and the parents drink (socially, of course) who are we to blame our children? As of last week we have "joined" Helen and J. G., and I trust others will follow.

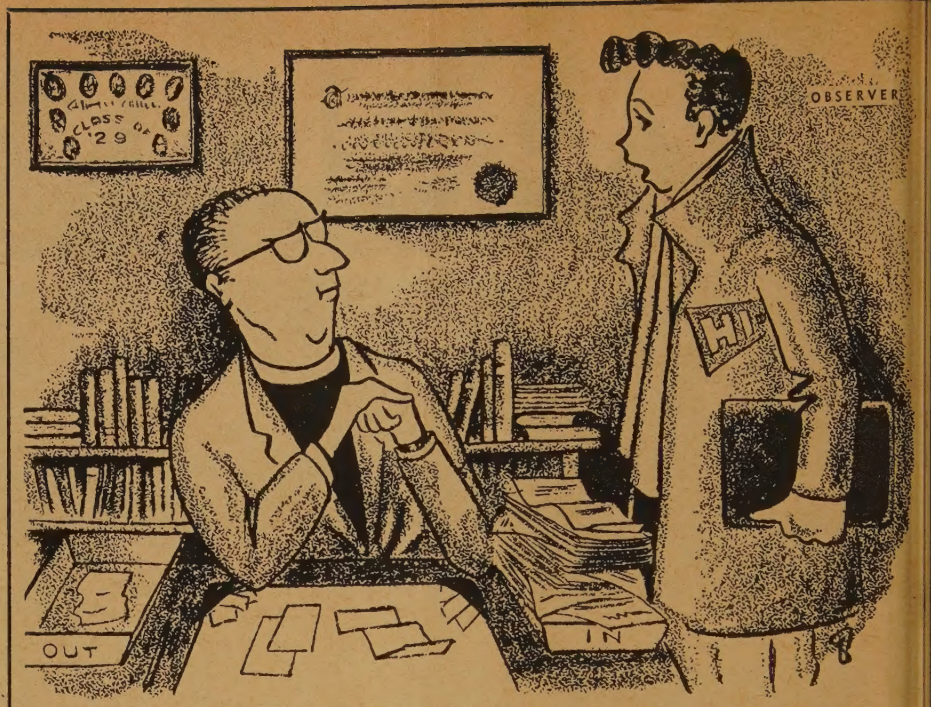
Vancouver, B.C. Abstainers—now.

Plug for Pastor

Dear Sir: Serious thought should be given by the Commissioners attending the next General Council, to the claim for a Moderator from the ministry, and particularly one from Western Canada. Since Church Union, six Moderators have come from church offices, four from colleges, including the Maritimes, Montreal, Saskatchewan and Alberta; one from Overseas Missions and six from the pastorates. In the latter category, four have come from Toronto, one from Montreal, and one from Ottawa.

Western Canada has been represented twice by Moderators—two from colleges, as mentioned above—but there has never been a Moderator from either British Columbia or Manitoba, and there has never been a Moderator from the pastorate of Western Canada. There is excellent material in the pastorate in Western Canada, and I hope the Presbyteries and Conferences will give a lot of thought to this during the forthcoming meetings, making suitable nominations, and making sure their nominees are appointed Commissioners, so that they may be eligible for consideration.

Winnipeg, 1. G. Brydon McCrea.



"But I must be a member of the Church, I play for your basketball team!"

Receipts a "Must"

Dear Sir: I enjoyed your editorial page very much in your March 1st issue—that is, all but the small article in the bottom corner regarding income tax. With the cost of living and raising a family today, I think these charitable and church receipts are a "must" to the ordinary man.

Do we not "give to the Lord with no credit from Ottawa" in our children's Sunday School collection, our W.A. and Missionary collections, not counting our contributions to teas and bake sales and bazaars?

Agincourt, Ont. Mrs. M. R. Evans.

Spiritual Sophistication

Dear Sir: We have been told in recent issues that ascetic discipline has no place in our Lenten tradition, and a booklet has been prepared directing us to think on "Christianity and Community Life" during Lent. Time and again it is pointed out that while "Lent" is a respectable word again with us, one must be certain to interpret it "spiritually," i.e., with no discomfort or inconvenience of a sort that would make one stop again and again to recall wh Lent is all about. So we read with reli the Ash Wednesday lesson, "rend your hea and not your garments," neglecting the pr ceding verse which urges "fasting, weepi and mourning." In the Sermon on the Mou it is written, "**when** thou doest alms . . **when** thou prayest . . . **when** ye fast . . assuming that these will be done. . .

It is an artificial, "spiritual" sophisticatio to try to treat ourselves as above the nee for penitential discipline of any kind.

Rev. D. A. Clugsto
(On furlough from Japan)

Who Moved Whitehorse?

Dear Sir: In your March 15th issue "Th Question Box" states that the United Churc has a congregation at Whitehorse. I a certainly glad to hear of this, but I find rather annoying when you indicate th community is situated in the North-We Territories rather than in the Yukon. Com now, sir! I would suggest that you go bac to school for a while and study Canadia geography.

Toronto, 7. John R. Burn

Ed.: We're back in Grade I.

Soper Irreverent

Dear Sir: Commenting on some of D Soper's remarks both in this issue (Marc 15) and also the previous one:

To my mind he is altogether too critic and irreverent. Speaking on prayer in th issue, he makes out the average person prayers to be pretty inane. . . We are to in the Bible that the humblest prayer heard by God.

Then, in the previous issue, he said som thing to the effect that some people get co verted every year pretty much the same they get the measles. . . After that rema I don't think anyone who heard it wou want to be converted by him. . .

Constant Reade

Readers comment on

UNIVERSITY for NORTHERN ONTARIO

At the North Bay Presbytery meeting of February 7, 1958, the following tion was passed: "We commend very hly the suggestions of the editorial in E OBSERVER that earnest and immediate quiry be made into the possibility of a iversity being established in the north."

(REV.) ALLEN DIXON,
Secretary, North Bay Presbytery.
uth River, Ont.

* * * *

Such a project meets with the complete approval of the thinking people of this y. It has been a dream of a great many us for the past ten or fifteen years. veral representations have been made to Provincial Government for a beginning such a project.

North Bay is centrally located and well ved by air, road, rail and water traffic ites. There is a mining school in Haileyy, and in North Bay we have St. eph's Girls' College, and Scollard Hall ys' College, both Roman Catholic titutions.

I feel sure that if we could get started n in a small way such a project would w as more types of higher education re demanded by the citizens of northern tario.

I am not too well acquainted with the ys and means of getting such a project rted, but am certainly willing to lend it support and work on any committee t might be set up to start the ball rolling.

rth Bay. T. M. PALMER.

* * * *

We in Sudbury were greatly pleased with your editorial suggestion that United Church establish a university in thern Ontario. More and more, all cation beyond the secondary school level northern Ontario is falling into the hands the Roman Catholic Church. Almost all ses' training here is being done by man Catholic hospitals. The University Sudbury, under the Society of Jesus suit), has begun operation in Sudbury. m informed that initial steps toward a versity are in the process of being taken Timmins by another Roman Catholic er. We appreciate the efforts of the man Catholics in providing educational ilities in northern Ontario. However, we l that the Protestants cannot resign from ir responsibilities. The United Church past days of economic expansion founded leges in various parts of Canada which e since grown to maturity and are ving with distinction. It is obvious that other such time is at hand.

In this matter, leadership will have to come from the Board of Colleges and Schools. Victoria University may possibly be in a position to help greatly by fostering the new University of Northern Ontario as an offspring from it.

The Presbyteries of northern Ontario, minus perhaps Superior Presbytery, who are in Manitoba Conference, would be in a much better position to support a University of northern Ontario (in North Bay presumably) if they were to form a new Conference. Divided into three Conferences they are at the present time unable to take any united action.

Let us now found the University of Northern Ontario, and to this end receive the aid being given by the federal and provincial governments to the institution of schools of higher learning.

(REV.) E. S. LAUTENSLAGER.
St. Andrew's Church, Sudbury.

* * * *

● Congratulations on your idea of a University for northern Ontario. The need is quite obvious. Since the withdrawal of the Northern Academy at Monteith in the middle twenties little, if anything, has been done for education on a regional basis.

Such an institution would minister to a growing constituency of young people who, because of limited financial resources, are unable to proceed beyond Grade XII in High School. It would be calculated to encourage recruits for the ministry who could serve Home Mission charges in the area. Moreover, it might attract as a Faculty the present School of Mining at Haileybury. Now is the opportune time when land is readily available, and before the field is contested by other claimants.

Faithfully yours,
North Bay. (DR.) J. A. LYTTLE.
Superintendent of Home Missions.

* * * *

● . . . University life here would lack something in breadth. Although we have a large sports arena, some bands and choral groups, an orchestra, a philharmonic society, and a good public library, we have no museum, no art gallery, and no conservatory of music.

I have discussed the matter with one of our leading educationalists, who made the interesting suggestion that for the immediate future the best plan might be the establishment of a sort of Junior College, covering the first two years of university work, with the idea of finishing at one of the larger universities.

I do not know about North Bay's status in the line of culture, but its location is probably better.

Sudbury. GEORGE HARTMAN.

* * * *

● During the thirteen years of my superintendency in northern Ontario I was interested in education and did what I could to promote it, by building churches, which could be used for schools through the week and for worship on Sunday. My interest came largely from knowing the handicap of trying to get along without it! I was born on the Manitoulin Island in the early years of its settlement. The north never had a locality of greater isolation! No one can really know the handicap of the lack of education like the person who has to face life without it!

When one considers the rapidity of the development of this part of the province in the last twenty years, the increase in its population, its distance from any university, and the growing demand in this scientific age for workers fully equipped to meet its needs, it would be difficult to overestimate the importance of the institution you are advocating for northern Ontario.

This part of the province has become so large and important that it will be difficult to decide on its location. I am taking the liberty to suggest some of the considerations that may be peculiar to the north in establishing a university.

1. The community should have some assurance of permanency. That is, we have communities like Timmins, which is largely dependent on mining; Kapuskasing, dependent on lumber, etc.

2. The community should have a large Protestant population. French Canadians do not patronize Protestant institutions.

3. The university ought to be located where it will be most convenient to the greatest number of Protestant communities in northern Ontario.

North Bay, Ont. (DR.) J. C. COCHRANE,
Former Superintendent of Home Missions.

* * * *

● I heartily endorse what THE OBSERVER expressed editorially. Many, many more young people would be able to receive higher education if a University were closer. Going so far away and for so long periods is rather awesome to many young people. They must feel like foreigners in a strange land at times. Also the homes and the communities would be much more conscious of the opportunities of higher education, were such an institution part of the north.

Kirkland Lake. (REV.) B. S. MORWOOD.

Devotions By PETER GORDON WHITE

The Attitude of Prayer

FOR millions of Christians, the proper attitude for prayer is on the knees. Standing, with head bowed, can be a very reverent posture also. At the table, it seems quite appropriate to remain seated.

Some of us have strong remembrances of childhood, when we knelt down, in our "sleepers," to "say our prayers." (If we were fortunate, there came times when we knew what it was *to pray*, not just to say prayers.)

In my late teens, when I was wondering if I knew what my minister meant when he referred to a "call" to the ministry, and wondering also what response I'd give if the disturbance I felt was a call, I sought out one of my former teachers. We talked about the ministry for some time, but my strongest memory of the occasion was his suggestion that we have a word of prayer about this. And then he got up from his chair and knelt down beside it. The impression on me was startling. I had watched this man stand in front of a class, the focus of attention, the symbol of authority, the upstanding man of wisdom. Now he was kneeling down. He was humbling himself. He was a man under authority.

Years later, in chatting with a senior colleague about prayer, I was less startled but even more interested to hear the devout man make his declaration of independence with regard to any set posture for prayer. "An ache in my knees doesn't help me fix my mind on God!" His practice was to lean back in his upholstered reading chair, close his eyes, breathe deeply, and pray. Since he was very vigorous—even impulsive in most matters—these periods of passivity may have been his way of humbling himself. "It's the spiritual attitude, not the physical posture, that counts. My soul kneels in prayer."

However you look at it, one way or another we all need the experience of being brought to our knees. It is seldom easy. We are a proud generation. This may have been in the mind of George Adam Smith, the famous Scottish theologian, who concluded one of his volumes with the story of a group of Alpine mountain climbers.

For days the party had struggled upward toward the summit. They had endured hardship and privation, scaled dizzy heights, crossed storm-swept ridges, and spanned perilous depths. Now at last the day of their reward had come. It was early morning. The air was clear, the breezes sharp. The men were within a few hundred yards of their goal. They crawled cautiously in the glow of the morning starlight. At length, the lofty peak was silhouetted against the foregleams of the new-born day. The very atmosphere was electric with anticipation. The object of their long and perilous quest was almost within their grasp. Its transcendent glory was about to be revealed—sunrise in the Alps!

Suddenly, spurred by impulse and impatient to throw off the restraints of caution, one of the party sprang to his feet to make a wild dash for the peak. He was followed by others in rapid succession. It was a foolhardy move. The guide, aware of the terrible velocity and overwhelming power of winds that could blow every man to his death, gave the rope a quick, decisive tug, yanking them backwards while he shouted, "On your knees! on your knees!"

WORSHIP TIME

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Moon-window of my Heart

(A Japanese prayer)

O GOD of infinite beauty and perfect love, at this hour of peace and calm, I open to thee the moon-window of my soul's chamber.

Flood it, gracious Father, with the celestial light, fragrant with the winter plum of thy divine love and purity. Amen.

—Hachiro Yuasa

Stewardship: A Definition

CHRISTIAN stewardship is man's acknowledgment that all he has and is he has received from God to use in accordance with his will.

Christian stewardship therefore commits man to give his whole life to God, and to administer his time, his talents and his possessions as one compelled by the same love and empowered by the same spirit which sent Christ into the world for man's redemption.

Bible Reading at Home

READERS who follow this feature o our devotional page will be intereste in the comments of a famous missionary When asked how one might get the mos out of Bible reading he replied (in some what oriental fashion) by listing six step

1. Come to the Word expectantly. Th Book is alive with meanings. "For the Wor of God is living and active" (Hebrews 4 12). Expect it to speak and it will. Faith is expectancy—according to your expec ancy be it unto you.

2. Come surrendering to the truths he revealed. "He that is willing to do sha know." In a moral universe the key t knowledge is moral response. The momen we cease to obey, that moment the revela tion ceases to reveal.

3. Come expecting to use the truths he revealed. Not only receive the truth revealed, but make yourself the channel o those truths to others. Nothing will com in that can't get out.

4. Come unhurriedly. If you stal through a forest, you will probably see an hear little, but sit down and the squirre will come out, the birds draw near, an everything will speak to you since you ar quiet and receptive. Get quiet and receptiv and the Word will become alive wit meaning.

5. Come with a proper emphasis. Sinc the Old Testament is not Christianity, bu a period of preparation for Christianity-Christianity is Christ — then spend abou one-fourth of your reading time in the Ol Testament, and three-fourths in the new Otherwise you'll be an Old Testamen Christian, which means that you'll be sub Christian.

6. Come to it even if nothing apparent comes from your coming. The very fa that you have exposed yourself to the Wor is infinitely worthwhile. For where Love silence may be the only language. To l with him, though unseen and unheard, the reward.

With those six steps in mind, we recom mend to you the following daily Bib readings for the next two weeks:

Apr. 15.	Moses' Hasty Intervention	Exodus 2: 11-
Apr. 16.	God's Call to Moses	Exodus 3: 1
Apr. 17.	God's Promise to Moses	Exodus 3: 7-
Apr. 18.	Moses' Timidity	Exodus 4: 1
Apr. 19.	Aaron as Moses' Assistant	Ex. 4: 10-
Apr. 20.	Return to Egypt	Exodus 4: 18-
Apr. 21.	Heavier Burdens	Exodus 5: 1
Apr. 22.	God's Pledge	Exodus 6: 1
Apr. 23.	"Let My People Go"	Exodus 10: 21-
Apr. 24.	Preview of the Passover	Exodus 11: 4
Apr. 25.	An Annual Memorial	Exodus 13: 3-
Apr. 26.	God's Protection	Exodus 13: 17-
Apr. 27.	The Mighty God	Exodus 15: 11-
Apr. 28.	A Chosen Nation	Exodus 19: 1
Apr. 29.	Voice in the Thunder	Exodus 19: 16-
Apr. 30.	The Fear of the Lord	Exodus 20: 18-

Fountainhead

IT was a beautiful tribute paid to t Scottish highlands by one who lov the country: "It is a land where the gre mists lie, but it is a land where the gre streams rise." There are units of myste about our faith. *—H. Luccock*

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OBSERVER

APRIL 15, 1958

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Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Managing Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Editorial Assistant:
M. B. Pengelley

Business Manager:
Wm. J. Bradshaw

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Rev. Stanley Knowles

IN THE NEXT ISSUE

Preachers in Politics
By A. C. FORREST

Trek Through the Jungle
By CARL DILLE

Observations

CENSURE AND PRAISE for THE OBSERVER usually arrive in a wonderful mixture in every morning mail. Guelph Presbytery seemed to reflect the general attitude in its recent meeting when the Editor got criticized for that "Editorial Attempt" on Temperance back in an October issue; but some nice things were said about other matters. Though THE OBSERVER knuckles are as sensitive to Presbytery rapping as others, we do appreciate the right of the church courts to try to set us straight. But Guelph passed another resolution which we thought was the best of all—something we had been wondering about and wishing a Presbytery would take some initiative on.

● REFORMATORIES, PRISONS, HOSPITALS and other institutions should be getting church papers, OBSERVERS, *Presbyterian Records, The Canadian Churchman* and so on. Usually gift subscriptions are welcomed. Guelph suggested that the Presbytery provide the funds in co-operation with congregations on the Every-Family Plan (This is a nice dodge to get the subscriptions for half price, and all right with us) to place THE OBSERVER in institutions within the bounds of Presbytery. Other Presbyteries please copy. We sincerely believe that this will prove a helpful thing for those who are confined one way or another, but the job requires initiative. There must be many places in which sick or lonely people live, where such gifts would be welcome.

* * * * *

● IF READERS THINK that THE OBSERVER is altogether too optimistic about the present world situation, and too critical of those who warn against the dark and threatening clouds (page 7) we would commend them to a few little things said by great men in times past:

Wilberforce, 1790: "I dare not marry, the future is so dark. . ."

William Pitt, 1800: "There is scarcely anything around us but ruin and despair."

Disraeli, 1849: "In industry, commerce and agriculture there is no hope."

And the best of all, said to be about the oldest piece of writing in the world, written in Egypt about 2,000 B.C.:

"Alas, times are not what they used to be. Children no longer obey their parents, and everyone wants to write a book about it."

* * * * *

● THE REV. ALAN WALKER, who led the Australian Mission to the Nation, will be remembered for his fine preaching when in Canada. Recently he visited Europe, including East Germany, and writes a piece for THE OBSERVER, page 21.

* * * * *

● LETTERS TO THE EDITOR in this issue include a page-full on the subject of a University for northern Ontario. We commend them for reading, and would be happy to receive more. Normally we can expect to hear from those who object to a suggestion. To this proposal, letters have indicated one hundred per cent. approval.

* * * * *

● AT THE NATIONAL CAPITAL the other day we were taken for a nice drive by Mr. Howard Trueman of St. James' Church. The Trueman family is well-known in University circles and the Mount Allison Residence is named after the late President George Trueman of Mt. A., our host's uncle. One of the fine things we were shown was the magnificent new campus for Carleton University. There's a University which has come a long way fast, starting as a very tiny thing with able teachers back in the forties. Ottawa's lack of church extension is rather startling compared with many cities.

● FRIENDSHIP HOUSE, where students, most of them graduates who come from Colombo plan countries to study in Canada, is a growing institution worthy of praise in Ottawa. It will grow into a real international student house soon. It's making a good name for Canada abroad, too, as bright young people from the East find friendship, without prejudice among Canadians who meet them at Friendship House and entertain them in their homes. We hope to do a feature on it some time.

● NEVER MET SO MANY DR.'s, most of them Ph.D.'s from the School of Agriculture, as we did at St. James' Church. One place where there may be more is at Deep River Community Church near the Atomic Energy plant.

Editorial

The End of An Era

MARCH 31st brought the end of an era in Canadian politics. Canada returned to the two-party system. Quebec returned to responsible government. Religious prejudice ceased to be a factor in national affairs. "Talking up" to Washington won support. It may well mark the time that Canada's nationalism took a step forward, and international thinking received a set-back.

With such a sweep by the P.C. the minor prophets have been saying that Liberals may be through. It is possible Liberal potential may be greater than ever. In a future contest the disaffected vote which in recent decades has gone to the minor parties may be transferred to the Liberals.

Mr. Diefenbaker accomplished an amazing thing when he moved the P.C.'s into the left of the Liberals and captured Canada's mildly radical vote. With power, the Conservatives will be pushed to the right. Without power the Liberals may easily move to the left again.

The national pretensions of the Social Credit should be gone for good. And with CCF leadership in the House of Commons destroyed, that little party which has done much for Canada in opposition, has an uncertain future. It was born out of Christian conscience in the depression, and accomplished much. But Canadians aren't socialists, and even those who believe they are, have long since known the CCF was unlikely to bring in socialism.

The world cannot understand how Canadians could reject such a great man as the Hon. Lester B. Pearson. But the Pearson greatness of the U.N. peace table did not get through radio and TV. The John Diefenbaker personality did. Mr. Pearson is Mr. Canada abroad. Mr. Diefenbaker is Mr. Canada at home. Canadians are thinking of home. The image which emerged was that of a good and common man, who kept his promises and deserved a chance to carry out his policies.

Opposition in the new House is going to be weak. The worst result was the defeat of Mr. Coldwell and Mr. Knowles. Mr. Blair Fraser said of the former "a national disaster." To us the loss of Mr. Knowles from the House seems even worse. We hope that he may be back, and so do many wise persons in all parties.

The most significant result is that the Protestant-Catholic alignment which was beginning to appear has gone. No longer will it be assumed that when an M.P. speaks French and goes to mass he is a Liberal. Protestants won't feel like voting Conservative in self-defence.

Mr. Diefenbaker was wise to treat Quebecers like fellow-Canadians and not make the obvious gestures which Conservatives fruitlessly employed for decades. We are going to keep our eye on Mr. Duplessis. But for once Quebec can't call the tune for Canada. It seems a good thing that there will be French-speaking on both sides of the House. In this case a house divided should stand.

MORE MISSIONARIES

IT IS expected that another five young couples will be appointed to the Mission field in a few days, by The Board of Overseas Missions, and four young women by the W.M.S. This we may be excused for thinking is one of the most thrilling things in the whole year's work.

The Presbyterian Church U.S. (South) has just appointed several new missionaries to serve abroad bringing their total to 513. That Church hopes soon to pass its all-time high record of 1926.

We have a long way to go yet to reach our record years but it should be remembered that great numbers of Christians in distant lands have been trained through the ministry of our church. More and more the indigenous churches run their own affairs and the missionaries help. In Angola the African Church is even sending out dry season student missionaries. The total work cannot be judged by the money we spend or the numbers we send.

At the same time the United Church, like other older Canadian denominations, has been suffering from considerable apathy. We don't blame anybody, but everybody knows that we have fewer than half the missionaries abroad that we had in 1926.

This challenge is being faced by The Board of Overseas Missions and W.M.S. It should be faced by every congregation, University campus, and Young People's Union in Canada.

FOOLPROOF SYSTEM

WHEN the United Church was born nearly 33 years ago its founders did a pretty good job of weaving into its life the best things from the past, and the most helpful things for the future.

As years have passed we sometimes hear complaints that it inherited more organization than it needs. In the pastoral charge there is a session, committee of stewards, a trustee board and an official board.

Some say that one of these four is a fifth wheel. And it is true that some congregations are doing their work without one or the other of these four ever functioning. Perhaps we may be pardoned for suggesting that it shows in their work, too—especially in those small congregations which do not have a session, and in those large congregations which do not have an official board.

In the opinion of many, the United Church system followed is just about foolproof. If one or other of the boards or committees fails to do a job, then it may be brought into line, or its work may be assumed temporarily by the official board. To those who are young or impatient or in love with change for the sake of change we repeat the fathers of the church knew what they were doing when they organized in this way. When something is not being done which should be done, it's not very hard to find out who should proceed to get it done.

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OBSERVER
APRIL 15, 1958

An Editorial Assurance

LET'S NOT PANIC

WE'VE been startled by what we've been hearing from prominent leaders of the United Church in recent weeks on the subject of war, peace, and the impasse in international affairs.

The Moderator has said in a carefully prepared address: "The whole earth is obsessed by fear that may deepen and darken at any moment into abject terror. . . . Presently we may participate in universal doom. . . . The powers of evil command our minds and at times possess our souls."

Professor Wright Mills of Columbia University told the Committee on International Affairs that this is "an epoch of despair and terror. . . . Pacifism I believe is the test of your Christianity."

The Rev. Angus MacQueen, in a very able chairman's speech to the Board of Evangelism and Social Service, reminded the Board that man now has "the capacity to destroy his race, to commit universal suicide."

Principal G. B. Caird of McGill followed with a speech in which he said, "The only question that is worth considering is whether the church should urge upon our own nation as a practical policy the renunciation of war."

And the newly published, "Darkness or Dawn," the Annual Report of the Board of Evangelism and Social Service, which carries the full text of all these and some other excellent speeches on the subject of the Christian man in a nuclear age, has an introduction: "Darkness lies heavy over our world today . . . over all hangs a menacing cloud, the threat of annihilation."

Laymen tell us that they are hearing sermons which start off with "Never before in human history . . ." and go on to tell about young people asking whether it is worth while to prepare themselves for a future in such a world as this.

Not a Calm Assessment

We cannot accept these statements as a calm assessment of our age. The situation is serious and the Church must speak up. The danger of missile warfare is with us, and the possibility of terrible destruction is always present. But we repudiate any panic and hysteria. We deny that fear grips the earth. We protest the emerging pacifism as an answer to our crisis. We do not dispute on grounds of faith. Dr. Thomson, and the others have made a solid emphasis on faith in the goodness and ultimate purposes of God.

We recognize the greatness of the men who speak, and the danger of disservice to them when we quote briefly from their prepared addresses. So we recommend that these be read in their entirety by thoughtful people. The question they raise may well become the number one debate of the next General Council.

"Darkness or Dawn" says that those who do not see this darkness are "preoccupied with work and pleasure, maintaining an enforced optimism or cherishing a narrow piety — pretending the darkness does not exist." We reject that, too. There is some darkness but we're not frightened by it.

No Signs of Terror

We find no signs of great fear; the young people are crowding to the universities to prepare for the future. The young married folk are building homes and rearing babies, unafraid. And in other parts of the world the millions who are accustomed to suffering and hunger are not much distressed by the thought that Moscow, Paris, London, New York, Toronto and Montreal might be destroyed if the East and West resorted to war. They are looking hopefully to the future, working for self-government, hoping for peace, and longing for bread. They appear as indifferent to the thought of Moscow and Washington knocking each other out, as we do because their millions die hungry.

As to the threats of fall-out and destruction of peoples around the earth, the scientists have their optimists and gloom-dispellers too, and we have yet to be impressed by any suggestion that man could commit race suicide. We doubt that God has permitted such power. We remember that poison gas and bacteriological warfare also were destined to destroy us all. So was gunpowder in its day.

An understanding of history — and geography too—may be of some comfort. It is vanity that lets us think that our generation could become the last.

Lie Down and Be Counted

Then there is the suggestion that pacifism is the answer: that our church should lead Canada and Canada should lead the world, by laying down her arms, and refusing to have American personnel or military installations within her borders; that we should, the first time we have ever been threatened with front line danger ourselves, lie down and be counted.

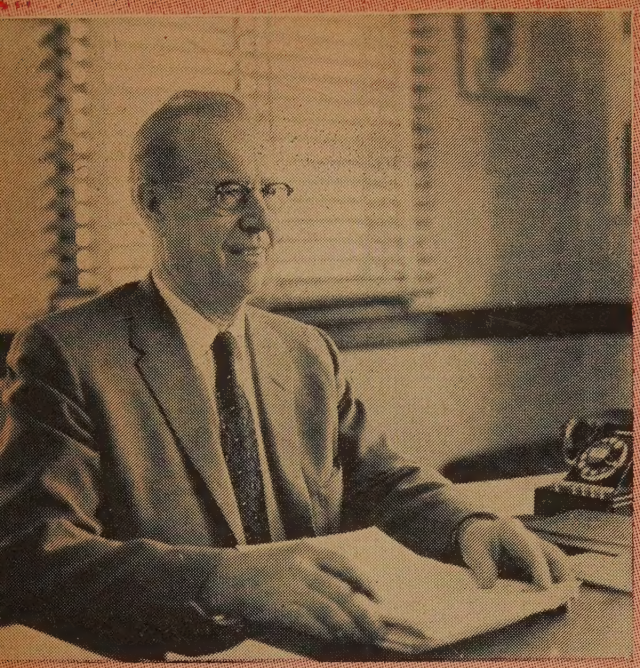
Let us be brutally frank on this one. Canada hasn't been big enough or strong enough or courageous enough in the past to presume to such leadership. And Canada's churches aren't giving enough united leadership in other matters to tell the nations what to do in this.

To offer moral leadership in this we need to do more about stockpiles of wheat cluttering our prairies while a world goes hungry; we need to do more about teachers and doctors and nurses, pastors and engineers for the mission fields; more about borders restricted to people with coloured skins.

Thorough-going pacifism has the goodwill of Christians of goodwill, if the absolutes of pacifism are accompanied by other absolutes too. But the pacifism which emerges out of fright and panic does not win respect. For Canada, threatened with becoming the battlefield over which the missiles may fly and on which they may drop, to advocate pacifism now will be very suspect. Why weren't we pacifist over Hiroshima and Nagasaki, Korea and Suez? Christian pacifism must be pacifist whether the weapons are clubs or bombs, whether the battlefield is Flanders or Toronto.

In the decades just ahead more of God's children will die of malnutrition and disease in Asia and Africa, than are likely to die even if the West were to become involved in war. Why don't we get into panic over that?

The great Bertrand Russell has been prophesying that mankind may be wiped off the earth in the next forty years. This sounds like an old man without a sense of history or geography, without faith in God or man. In forty and in four hundred years from now God's children will still be here. It's possible that western civilization, as we have known it, may be destroyed. It is even possible that that would be a good thing for the rest of God's children. But the millions will be still on God's earth. Some will be prophesying that this is the end; others wondering how they can stand to live through such a life; and others thanking God for the privilege of even a few decades in such a world as this. ●



THE MAN

Eleven years ago the church asked "Mac" Macdonald to take a look at Canada's increasing population and her church needs—since then he has seen $75,000,000 spent on new churches, and the extension programme still needs $7,000,000

By M. B. PENGELLEY

WHILE still in knee-pants, Malcolm Macdonald received his first lesson in symbolism. Riding along in a horse-drawn buggy with father Macdonald at his side, son Malcolm looked out over the rolling sand-loam fields of the Prince Edward Island countryside, sniffed the moist summer air that swept inland from the sea. On a distant hill-top stood Ross Valley Church, its stately spire reflecting the twilight sun. "Oh look how high it is," cried the boy in awe. But from father Macdonald there came a gentle reproof: "Lad, when you see the kirk with its spire pointing up to Heaven, think of *God*!"

It was a lesson that at 60, the Rev. Malcolm Macdonald has never forgotten. Sober-thinking, indefatigable, he lives today in the centre of a veritable galaxy of church spires. His job (in part): to direct and promote a big part of The United Church of Canada's vast church-construction programme.

Since 1947, Canada's approximately one-million United Church members have built 1,222 churches, costing $75,000,000 plus 563 manses. With the population expected to soar to 25,000,000 by 1975-80, the church must make ready to absorb another 2,000,000 into its membership. Dr. Macdonald's job is to encourage the sprouting of new spires in new places, as well as to lend a hand in financially weak—chiefly rural—areas where assistance is needed from church headquarters.

As National Director of Church Extension and Secretary of the Church's Board of Home Missions, he promotes almost half the church-building now going on, probably will take over more as expansion continues.

Four Foundations a Week

At no time in history has church construction reached such proportions. During last year's peak, United Church foundations were being poured at the rate of four a week—2.7 under extension and aid-receiving projects directed by Dr. Macdonald. In "Church Extension" (i.e., new churches being built in freshly developing communities) 260 new churches have been built since 1947 in Canada's mushrooming suburbia (Toronto, Halifax, Montreal, Vancouver, Regina, Edmonton, Winnipeg, etc.) and in booming new frontier communities like Yellowknife, Kitimat, Whitehorse, Elliot Lake, Knob Lake, etc. In ever-bulging Toronto (where over 10 per cent. of extension church-construction is taking place) some 35 new churches costing $4,500,000 are either completed or in the building stages. Even in pre-Catholic Montreal, over 20 churches costing $2,000,000 or more have sprung up in the past 11 years; twice as many will be needed.

Looking ahead, one thing seems clear: the work of church extension has so far just got under way. Said Macdonald: "From where we stand now, about half our job has been completed, but the future may require more than we can see. This year, alone, we must build 61 new churches and church halls and 30 manses if we are to keep up to schedule." (In addition 117 churches and 29 manses will be built by United Church congregations without assistance from extension funds.)

BEHIND the BUILDING BOOM

On the Job at Eight

Keeping up to schedule could break a lesser man than "Mac" Macdonald. He gets up daily at 6 a.m., arrives at his office in downtown Toronto by 8 (after a 30-minute traffic-bucking drive from the north end). His day is packed with interviews, conferences, telephone conversations. He dictates an average 30 letters a day, keeps an office-full of secretaries on the hop. When he goes home at night, he carries a briefcase-full of correspondence which he spreads out on the dining-room table after supper and pours over for a couple of hours. "If he were in any other business than church business," said an associate, he'd be making $25,000 a year instead of the $5,900 salary and $1,800 house allowance he gets. Complains his Nova Scotia-born wife (formerly Isabel Maxwell, daughter of a mining executive, a registered nurse, and Halifax Conservatory of Music graduate) "I wish he'd leave that briefcase behind once in a while."

M. C. Macdonald has been carting home a well-filled briefcase ever since he was made Assistant Secretary of Home Missions in 1940. There was a day when he considered carrying a doctor's bag instead, but if that had happened mother Macdonald would have been disappointed. She had hopefully named him "Malcolm Campbell" after a Presbyterian preacher who served 18 years in the local Strathalbyn charge (14 other men whom Dr. Macdonald can name, entered the ministry from the two-church charge). At Dalhousie University, young Macdonald earned a reputation for shy behaviour and—when necessary—a razor-sharp tongue. Leading the debating team, his wavy black hair would fall across his forehead, his blue eyes would flash, a torrent of euphemisms would pour out while the opposition cringed. At the east coast's famed Pine Hill Divinity Hall he walked off handily with the orations prize, pioneered the idea of church extension at Dartmouth, N.S., where Imperial Oil Company's new refinery created a mushroom community necessitating the building of "Imperoyal" church; he was its first student minister.

During the 15 years following, M. C. Macdonald preached in such places as Hopewell, N.S., Summerside, P.E.I., Meyronne and Estevan, Sask., Yarmouth and Truro, N.S.

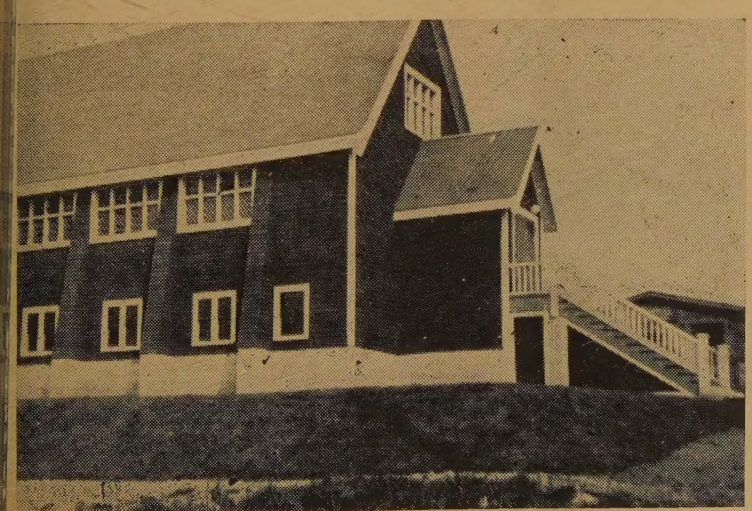
He had not been in the Home Missions office many months before his presence was being felt. Soon, he was earning a reputation as one of the church's most prolific story-tellers, managing to combine this talent with a distinct flair for business administration. Associates found he could size up a situation quickly, and ninety per cent. of the time produce the right answers. Though instinctively cautious, he possessed the imagination to get important things done when others hesitated. Fellow secretaries began calling on him for advice. He would say, "Is it practical? If it isn't practical, we can't do it." He was made Associate Secretary, working closely under ex-Moderator and former Board Secretary, Very Rev. George Dorey; and in 1947 Pine Hill made him an Honorary Doctor of Divinity—which he appreciates but employs sparingly.

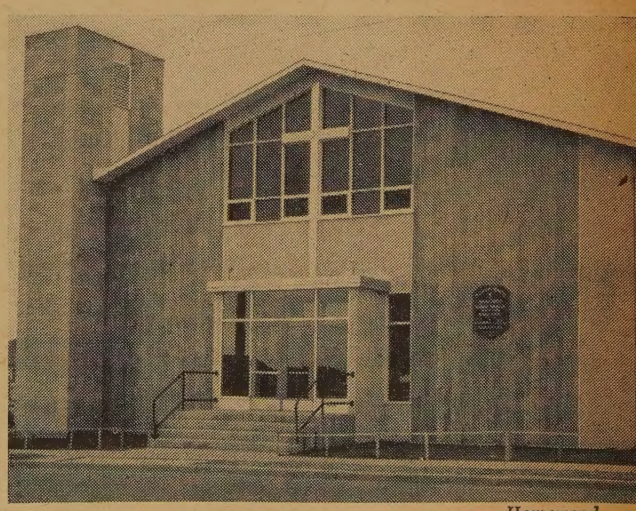
In 1954 Dr. Macdonald was handed one of the heaviest jobs in the whole church: General Council made him Secretary of the Board of Home Missions. At the same Council, when retired Secretary George Dorey was nominated for Moderator, and the Maritime Conference wanted to suggest "Mac" Macdonald, he declined "in deference to a long-time friend and associate."

$2,000,000 Budget

Home Missions commands the biggest budget of all nine church boards. This year, it will spend $2,000,000 across the continent (including $300,000 in Federal government grants for jointly-undertaken Indian work; another $400,000 raised by the church for extension building). In major cities across the country, Home Missions operates 57 church downtown

(*Over*)





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"Mac" Macdonald's first church extension project, Imperoyal, N.S., . . . and one of his most recent, Pleasant Heights, Calgary.

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centres (of which 37 are Churches of All Nations); runs five Residential schools for Indian children in the sparse mid-west provinces; each year sends out 250 divinity students to carry the gospel into 700 "have-not" preaching places.

Every Sunday, 100 Home Mission "language ministers" preach in 20 different tongues in United Churches in Canada, carry on additional work in 30 languages. Other Home Missions Board areas:

- Port and Immigration work (two full-time port chaplains who meet new Canadians as they enter the country, help out others in distress).
- Oriental work (a dozen Japanese and Chinese congregations).
- Expanding work among French Canadians in northern Ontario and Quebec.
- Hospital work (six Home Mission Board hospitals, most of them in isolated, outpost areas).
- Marine work (eight mission boats that ply up and down coastal waters).
- Foreign language publications (each month the board publishes church-news papers in six languages—Hungarian, Finnish, Japanese, French, Indian [Cree], Ukrainian).

To help bear the load, Dr. Macdonald has two Associate Secretaries, an Assistant Secretary, nine office workers. By eight o'clock each morning, all are busy at their desks. A new member of the staff was astonished once, to find everyone present and busy when he arrived at 8:45. "Next day," said an office veteran, "he tried 8:30. Still everyone was there. Finally he was amazed to discover that by arriving at 8:00 o'clock, he was not a bit too early."

"Mac" Macdonald as leader of Dalhousie's debating team.

Last month, the pace in the Home Missions department was little short of hectic. The reason: preparations were being made for the Board's annual meeting. Scores of reports and recommendations had to be prepared. Letters and telephone calls had to be made to the Board's representatives in far-off Presbyteries. To one unacquainted with the Macdonald fetish for thoroughness, it may have seemed like deserting ship when he climbed aboard a transcontinental train one night barely three weeks before board-meeting date, headed across country to Vancouver. It was no such thing. He had half a dozen speaking engagements and a host of meetings to attend. Said he before leaving: "I'm hoping (as well) to get two or three days away from this telephone. . . I have four reports here that have to be written — I'm going to seal myself up in a compartment and go to work."

Church Extension Vital

There was little doubt that the most vital report to come off the Macdonald pen concerned church extension. Up to 1947, only 350 new churches had been built by the United Church since 1925 union. In 1947, with the war well over and immigration beginning to boom, General Council began to worry, and finally asked M. C. Macdonald to see what he could do. Immediately, he began setting up the machinery: special regional extension committees established in local areas to help assess the need and get local building under way. Divinity students were sent on door-to-door survey teams to find out where, in the fast-developing centres, churches were most needed. Regional extension committees opened up fund-raising drives across the country to gather enough basic funds to launch the fledgling churches.

Most new congregations held Sunday Schools and church services in temporary quarters for months before they could sit down to think seriously about building. Building committees had to travel about inspecting other new churches before submitting their design for general approval; finance committees had to raise funds from inside the new congregations, even though, in high-cost areas, the regional Extension Committee would lend up to $35,000 to help purchase land and get construction under way (new churches now can bank on an additional $1,500 - $2,000 grant from Macdonald's office, with up to $3,500 for new manses and a direct loan of up to $10,000 at 4 per cent. interest).

Church - building, nevertheless, is still hard-going. Lots in some city locations run as high as $40,000; the final pull is left to the deep-digging of a congregation.

As M. C. Macdonald, neatly tailored in a single-breasted flannel suit, prepared last month to hand down his report on Church Extension, a sizable $7,000,000 was still needed to help finish the job. ●

Is belief in it essential to Christian faith?

Why is Jesus referred to as the son of Joseph?

A. J. EBBUTT asks concerning

THE VIRGIN BIRTH

ONE OF A SERIES

THERE are only two answers to the natural question How Was Jesus Born? One, the orthodox answer—Jesus was born of a Virgin; and the other, Jesus was born of two human parents, entering life in the ordinary way. Both these incompatible views were current in the early Church, and both lie in our Gospels. This suggests that before the age of dogma it was permissible to hold either view, and that belief in the virgin birth is not an essential of the Christian position.

Our question asks us to discuss the manner of Jesus' birth, not the *fact* of the Incarnation. Those who accept the traditional view of the birth of Jesus, the virgin birth, advance the following arguments:

First, from the literary side. (a) Both Luke and Matthew record the virgin birth of Jesus, and on textual and literary grounds these narratives are an integral part of their respective gospels. (b) These accounts of Jesus' birth are independent of each other, and yet they agree in the main contention of a miraculous birth. (c) The Semitic style and colouring of these narratives suggest their genuineness. They could not have been modelled on pagan mythology, since the time element for such a myth to develop would have been lacking.

Second, there are arguments from the theological side. (a) Such a miraculous birth was necessary. Sinless human nature is only possible if the bond of original sin binding one generation to a previous one is broken. Karl Barth has advanced a new argument from necessity. Christ as the Saviour of mankind must have had an existence on earth due to divine will and not to human will, as would have been the case if He had had a human father. (b) Such a miraculous birth was fitting. Here it is argued that a unique being like Christ must have had a unique beginning. (c) From the early decades of the second century, the Church in the main has accepted the virgin birth as an article of faith. (d) By reference to Isaiah 7: 14 the virgin birth has been regarded as the fulfilment of prophecy.

Third, there is the argument based upon the silence of the other New Testament writers concerning the virgin birth. This is a more or less negative argument. The silence of Mark, Paul and others admits of an explanation. During the lifetime of Mary such a private fact in the life of Jesus could not be publicly discussed. Finally, the vicious slanders of the Jewish opponents of Christianity testify to such an event, since men do not slander a myth.

The fact that the virgin birth is a stumbling-block to many, who otherwise believe in Jesus as Lord, has led to a critical examination of this article of faith. The following contrary considerations may be listed:

First, the examination of the documentary evidence. (a) Both the Matthean and the Lukan stories come from Gospel strata, which literary critics feel are not the most reliable, and certainly not to be compared with Mark or "Q". The virgin birth in these stories cannot be separated from such historical improbabilities as the angel choir, the visit of the Magi, the guiding star, Herod's slaughter of the infants, and the flight into Egypt. (b) The stories in Matthew and Luke are not consistent in themselves. The genealogies imply that Joseph was the father of Jesus. In Luke 2: 27, 2: 33, 41, 43, 48, Joseph and Mary are referred to as the parents of Jesus. Further, Mary's amazement at finding the boy Jesus in the Temple would be unnatural after such a wonderful birth. (c) These two birth stories conflict with the rest of their Gospels respectively, and of course, with Mark's Gospel, which is the principal stratum behind the other two. There is nothing in these three Gospels, except the birth stories, to indicate that the writers thought of Jesus other than a human being, in whom God's Spirit became incarnate and so enabled Him to achieve moral perfection and render perfect obedience to God's will.

Second, a number of theological considerations have been advanced against the traditional view. (a) Belief in the virgin birth is linked with the dogma of the sinlessness of Jesus. But birth by one human parent instead of two would not of itself guarantee "sinlessness," the logic of which the Roman Church has seen since 1854, when, to avoid the taint of heredity, it propounded the dogma of the Immaculate Conception. (b) The doctrine of the virgin birth is not essential to the new way of looking upon the Person of Jesus Christ. Rather than beginning with the categories humanity and divinity, as if they were known factors, the newer Christology begins with Jesus Himself, viewing the Incarnation as the entry of the Spirit of God into human life, and thus a virgin birth is not necessary. (c) Modern theologians point out that if we present as absolute fact a miraculous birth for Jesus, then He ceases to be our example. His temptations lose their reality, and He is unable to sympathize with our struggles. In other words, the objection is theological. The Incarnation must be real and complete. (d) It is pointed out that the virgin birth became a dogma and was included in the creeds, not so much to emphasize the *mode*, as the *fact* of the birth of Jesus. In the face of the heresy, held by the Docetes, an early Christian sect, which asserted that Jesus only appeared to be human, the fact of the historicity of Jesus had to be stressed.

Third, there are considerations from silence, which, however, must be used with due caution. (a) Outside Matthew and Luke, no other New Testament writer and no reported sermons of the early preachers ever mention the virgin birth, which suggests that those writers did not attach much importance to the belief. Compare the insistence of the earliest Christians on

(*Continued on page* 18)

Vancouver City Archives

Ox teams and horse-drawn coaches carried passengers, mail and gold over the Cariboo Trail

B. C. CELEBRATES the GOLD RUSH

A century ago, prospectors poured into the west in search of gold . . . and four eastern preachers staked claims for the Church

By ANNE GARRETT

THE cry went up: "Gold!" And because of it, a brand new colony was born on Canada's westernmost frontier.

It was gold that broke the iron rule of the Hudson's Bay Company. Gold made Sir James Douglas the colony's first governor and Langley, her pioneer capital. Thanks to gold, four dedicated men traded their safe pulpits in eastern Canada to go west in the wild and woolly days of the first gold rush.

Today, British Columbia is grown up, sophisticated by 100 years of rugged experience. Her 1,500,000 people are proud of their rise to a position of eminence among the country's ten provinces; but they remember with pride, too, the rough, bustling days of an era trimmed with the pioneer magic of gold.

As British Columbia's centennial swings officially under way on April 27th, towns and ghost towns, cities and hamlets will once again echo the bustling excitement of the long ago. From San Francisco, sailing out like a ghost of bygone days, a proud old side-wheeler, her decks loaded down with prospectors (alas, a hundred years too late!) will ply northward up the Pacific coast to the fairytale land where the rivers flowed with gold. Up the Cariboo trail a horse-drawn mail coach will rattle out a 400-mile re-enacted journey to the silent ghost town of Barkerville, once the loudest, proudest gold capital of them all. At night across British Columbia, like the campfires of long-ago prospectors, two hundred flickering beacons will signal the province's anniversary.

Gold Was Everywhere

British Columbia's birthday was the year 1858: a thirsty Indian took a drink from the Nicomen River and, bending down, spied a shiny pebble on the sand bottom. A party of miners, eating lunch on the banks of the Fraser, found gold nuggets clinging to the sides of shallow, moss-covered rocks. An off-course steamer ran aground on a sandbar near the Fraser's mouth—only to discover it had struck gold. Captain Tom Spence of Spence's Bridge was rich and so were all his crew!

When the steamer *Otter* sailed into San Francisco harbour with 800 ounces of gold aboard, pandemonium reigned in California. One-third of the population of San Francisco rushed north to British Columbia. In three months, 23,000 came by sea in anything that could float and in some that couldn't. Steamship companies switched their ships off the Panama route and set them sailing full speed north to the land where miracles were happening. Thousands who couldn't afford passage, or didn't want to wait for it, trudged overland by mule and horseback.

Meanwhile, a story within the story was being written. For years, the tiny west-coast colony had sent out distress signals to Toronto headquarters for missionaries from the English-run Methodist Church of Canada. It took a gold rush to bring them. But they *did* come. When news of the gold rush hit Great Britain, the English Methodist Church hurried five hundred pounds sterling to the "dominion" to equip and outfit four missionaries for service in the far-west land of the gold rush. (Among those who saw the missionaries off from Toronto in December 1858, were Hon. George Brown, M.P., founder of the Toronto *Globe*, and Dr. Egerton Ryerson, Superintendent of Education in Upper Canada.)

A 41-day Trip

There were eleven in the west-bound party which left Toronto, Dec. 31, 1858. At San Francisco, which they reached via the Isthmus of Panama, they boarded another north-bound steamer. Foot-loose miners and some not so foot-loose, along with the missionaries, made up the entire passenger list. When services were held aboard ship—the work had begun.

No one knew better than did Governor Douglas, just how much the missionaries were needed. After their 41-day trip, the travelers found a warm welcome awaiting them at Victoria, British Columbia's only seaport. "We dined with the governor," wrote Rev. Edward White soon after arrival. "There are about 50 stores, a dozen hotels, possibly 50,000 miners, and apples are 40c. a pound." About the same time miners were complaining about the price of $15 for a pound of tobacco (soaked overnight in streams, to help along the weight).

Rev. Ephraim Evans, D.D., who in 1855 had been governor and chaplain of Mount

ison Wesleyan College at Sackville, N.B., aded the group of missionaries. As Gen- l Superintendent of British Columbia ssions, he at once called a meeting in toria's busy police station. From that eting came plans for building the lovely, h-spired Pandora Street church, where . Evans was pastor for most of the seven rs he spent in British Columbia. This s the first church of any size in British lumbia — or in fact in all of western nada. It seated 800, cost $12,000. (The s were a gift from the Hudson's Bay . — and the minutes of the meeting d: "for the use of the people called ethodists.")

Appointments sent Rev. Arthur Brown- g to Nanaimo, where he worked with the dians. Rev. Edward White went to New estminster. His first service, attended by men and one woman, was held under a e.

Armed with letters from the governor, r. Evans, accompanied by Rev. Ebenezer bson, another of the missionaries, started t for the mainland and the turbulent ld diggings on the Fraser. The population ng the river was estimated at 10,000 iners, exclusive of the angry Indians, who d dug out $10,000 in gold and left when e high waters covered the gravels. They uld return, threatened the Indians, and pe out all the miners!

Hill's bar and other bars on the river came fortresses. In the canyon all was rror. Bodies of white men, floating down e river, were a common sight at Yale. time, peace was restored with the 27 fferent Indian chiefs, and when low water vel came again, so did the prospectors, work every exposed bit of gravel.

It is doubtful if Hill's bar was ever own on any map, but 100 years ago, it oduced $2,000,000 in gold dust. It was he first, the richest and longest worked ar on the Fraser." A claim would measure 5 feet square and in places gold deposits ere six feet thick by sixty feet wide and t least a half-mile long.

Prohibition in a Hurry

As for liquor, Hill's bar was bone dry, nat is, until Taylor's boat steamed up the iver. The miners expected and badly eeded supplies, but his whole cargo was quor. When Taylor discovered that the ndians had gold, he opened up for busi- ess: $50 a bottle and pay in gold dust. One night when the Indians were whooping up, James Moore and his associates isited Taylor and offered to buy his entire tock. Taylor refused. He liked his business ith the Indians—as long as they had dust. Prohibition came to the camp in a hurry hat night! While the Indians were making erry down on the bar, the white men's xes swung on the heads of the whiskey egs. Taylor left in a hurry.

There were times, however, when a barrel erved a nobler purpose. Many a sermon as preached with a whiskey barrel as pulpit in the streets of the booming mining towns.

The first Methodist pastor of the Fraser River Gold Fields' Mission was Rev. Ebenezer Robson. His name is still remembered at Hope and Yale and in the Maple Ridge district too, where nearly a century ago, he conducted the first divine worship, with twelve people present. The little church down by the river, which was built at a cost of $1,000, still stands. Many years later, it became the Fraser Valley Japanese United Church. Back in its earliest days it had another name: the-church-that-was-loaned. And it was—for a day. It is told that the Methodists gladly stood by, while the Anglicans used their church for confirmation services.

When the London *Times* wrote, "The diggings of British Columbia are a lottery with no blanks but big prizes," large groups of Welsh and Cornish miners crossed the ocean. They joined the wave after wave of pack-laden prospectors who trudged further inland. To provision these hordes of miners, hundreds of freighting outfits and pack trains were needed. Fifty mules in one pack train alone, were common.

Camels on the Cariboo

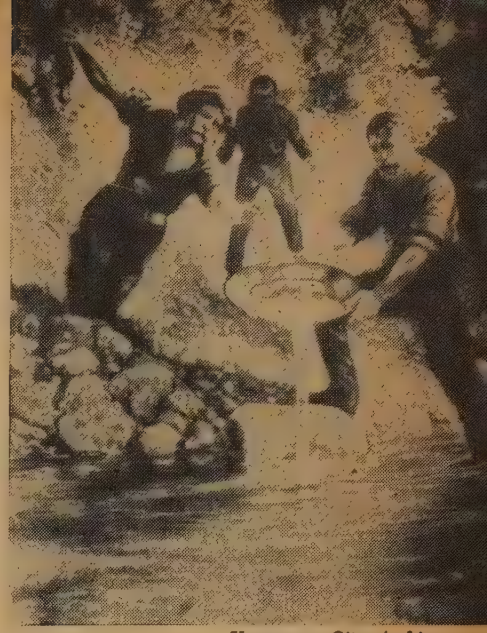
The fantastic legends of the Cariboo became even more fantastic when Frank Laurmeister brought 21 camels in to haul freight. All went well until the haughty, plodding animals met other beasts of burden along the narrow, winding trail. Rather than pass the strange camels, the orthodox animals jumped to their deaths in the rocky canyons below—with them went their precious cargoes of freight; the camels' peculiar odour drove the mules and oxen mad. Big lawsuits followed. The imported animals that cost $450 each to bring to British Columbia were turned loose to wander all over the country.

Discovery of gold brought fame to the East Kootenays and the Cariboo. But Williams Creek in the Cariboo district of Barkerville was the long-sought El Dorado. For its size, it was the richest gold stream ever found anywhere. When pay dirt worth $1.25 a pan was discovered by William Dietz, things began to hum. With its surrounding camp settlements, Barkerville became the largest city west of Toronto and north of San Francisco. Today a ghost town, it was then a flimflam city where each hastily thrown together building held up its neighbour. Today, Barkerville is a graveyard of the past.

The dusty main street teemed with saloons and dance halls, where a turn of a card could cost a fortune. But Billy Barker didn't worry much when his big fortune slipped quickly through his fingers —and John A. Cameron, who came from Glengarry County, Ontario, gaily lost all his. By the time they tried to make a second fortune, it was too late. Both died destitute.

Records show that gold worth over

(*Continued on page 25*)

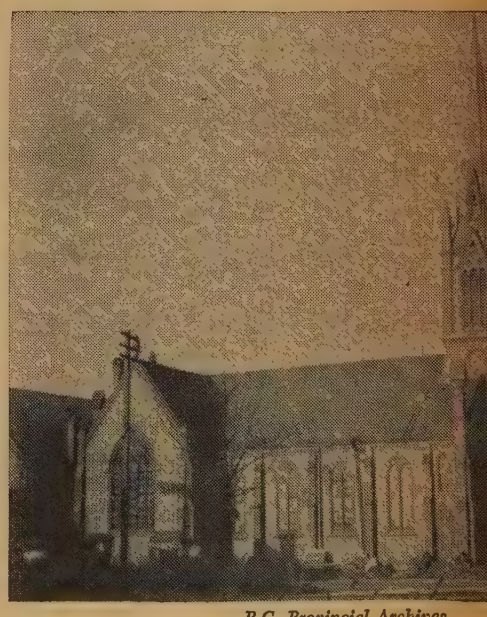


Vancouver City Archives

The discovery of gold in Cariboo . . .

B.C. Provincial Archives

. . . meant establishment of roaring towns like Barkerville, now a ghost town . . .



B.C. Provincial Archives

. . . and the arrival of first missionaries and founding of churches like Victoria's First Methodist.

Ottawa Conference

CRISIS IN EDUCATION

Ottawa educators prescribe "more money" . . . but Dr. Pottle says "superficial" and suggests the educational crisis is a Protestant concern

By HERBERT L. POTTLE*

WHAT is wrong with Canadian education? This was the question that brought over eight hundred of Canada's top educators to Ottawa recently. It was the most impressive educational forum ever assembled in this country.

What did our doctors of education prescribe for our educational ills? Canada's answer was given on a panel representing four nations through her spokesman when he declared, "There is nothing much wrong with Canadian education that a great deal of money, properly applied, would not set right." He was heartily applauded.

I have considered the speaker's explanation of his statement, but I still find it superficial because in effect it says: "Double teachers' salaries and you will have twice as many teachers teaching twice as well." But *what* they will teach, what are the *basic educational ideas* by which they will be inspired? These matters are played down and so get no headlines.

In spite of this criticism it is at least fair to say that the Conference made substantial gains for education in Canada. The fact that such an educational conference of unprecedented size and range of interest could have been gathered together at all was a significant achievement. All the provinces were represented (with varying enthusiasm), and in addition to a full roster of educational organizations, the interests of labour and industry were also very much in evidence.

Moreover, the fact that the Conference could agree on over thirty resolutions on the state of education in Canada showed that there exists already some solid foundation for even wider and deeper agreement.

Within the next few months Canadians will be hearing more than ever before about their education, through a sustained publicity campaign to which the power of the mass media—radio, television, billboards, etc.—will be harnessed.

Thus the major outcome of the Conference was to make the concern of education a topic of everyday talk right across Canada, such as we have not known perhaps in all our history.

Of course talk, even for such a worthy cause as education, is not enough. The proof lies in the doing. And when the resolutions were being recorded in the closing session, one could not help wondering what would happen to those that might eventually arrive, for example, on the desks of the provincial Departments of Education. How *does* a resolution for the good of education come to life at the level of political decision? To answer this question, we have to recall that Canada has not one system of education, but ten major systems —one for each province. Then there are the municipal variations within the provinces, along with numerous private school organizations, so that altogether the Canadian pattern of education is a quite complicated skein.

The Conference tugged at various strands. One strand in particular was woven around school text-books. Why, it was asked, should there be such a diversity of text-books across Canada for the same subject? Why should so many text-books carry an American atmosphere, changed only to substitute the word "province" for the word "state," and passing as a Canadian product? I heard no satisfactory answers.

The teaching of the second language in this bi-cultural country showed best of all how tangled our educational skein really is. French-speaking schools do incomparably better with English than English-speaking schools with French. Indeed the present methods of teaching French in English areas was seriously considered as largely a waste of time. Thus, while our politicians periodically orate on the Canadian unity they have achieved, education does very little to back them up, at least as far as the "two solitudes" are concerned.

"Adolescent Playpens"

The softness of our courses of study was treated to some hard knocks. Even if it did not wholly agree with one critic, that we might be in danger of making high schools "adolescent playpens," the Conference was unanimous that pupils needed much more concentration on the three R's, with special stress on oral and written language. Incidentally, several of the resolutions at the Conference, framed by senior educators, would have received less than a pass mark in composition by an impartial board of examiners.

No one will deny that there are considerable defects in our education, certainly not parents of present-day pupils. But still I feel that the diagnosis by the Conference was on the whole superficial in reducing education so narrowly to a monetary problem—nearly two-thirds of the resolutions involve finances outright.

Of course education will have to be paid for, and at much greater cost. But we do not improve the state of education by doubling the capacity of our high schools and doubling the number of teachers, *unless* at the same time we improve the quality of what is taught. And basically what is taught in our schools stems from the ideals which our society puts first and foremost. What is wrong with education in Canada is that Canada as a nation is not agreed on the fundamental ideas and ideals which should undergird, inspire, and give body to our curricula.

Is it possible to develop such fundamental ideas and ideals in a federal state like Canada where educational authority is divided into so many fragments? In spite of the fact that under our constitution education is so clearly a provincial respon-

(*Continued on page* 20)

Dr. Pottle, secretary of the Board of Information and Stewardship, is a former Newfoundland Cabinet minister.

"Wells did this for us..."

a letter from the Reverend J. C. Cronin, B.A., Minister,
CHOWN MEMORIAL UNITED CHURCH,
VANCOUVER, B.C.

PHONE: EMERALD 4636

Chown Memorial United Church

CAMBIE STREET AT 19TH AVENUE
VANCOUVER 9, BRITISH COLUMBIA

February 19, 1958.

Mr. J. C. Johnston, President,
Wells Organizations of Canada,
330 Bay Street, Toronto

Dear Mr. Johnston:

The congregation of our church has, for some years, been planning a building extension to accommodate the needs of an expanding Christian Education programme.

Much of the groundwork had been laid when I came here last year and having come from a Church which had experienced a Wells Canvass, I strongly recommended to the Committee of Stewards that your local office be contacted.

An outline of what Wells had accomplished in my former charge, was given and in spite of some doubts, your regional office was called in and in due course, a contract signed.

Under the splendid and dedicated leadership of your Wells Director, the men of our congregation worked in a spiritual fellowship such as had not been known for years. The comradeship, spiritual warmth and rededicated devotion already experienced, augers well for a revitalized church.

To date, the amount of $144,631.00 has been pledged, an amount 50% higher than was otherwise suggested as our minimum potential by another fund-raising organization.

We anticipate this figure will be considerably higher when absentee members of our congregation, and "Call-later" follow-ups are made later in the month.

Not only was this amount pledged to the Building Fund, but an increase of 63% over last year was evidenced in our envelope contributions.

Having experienced twice the benefits of Wells-directed campaigns, I am looking forward to the positive quickening of our spiritual life . . . the increased sense of stewardship and deepened church loyalty, which I feel certain will follow.

Again, I am grateful to the Wells Organization for the splendid work they are doing for God and for the Church.

Yours sincerely,

J. C. Cronin

J. C. Cronin, Minister.

We thank the Reverend J. C. Cronin, B.A., Minister, for this gracious letter.

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Rev. J. A. Davidson

Mrs. E. McKim

Roman Collar

Rev. S. Bole

• Graham's Contribution • They'll Smile Later

Ad Lib

By J. A. DAVIDSON

I HAVE just finished reading Curtis Mitchell's *God in the Garden* (Toronto: Doubleday, $2.75), an account of the Billy Graham evangelistic campaign in New York City last summer. Mr. Mitchell, a newspaper feature writer, has written his book as an extended newspaper feature, and within the limits of that form he has produced an impressive record of the campaign.

I find it difficult to comment on this book because I find it difficult to comment on Graham. Today anyone commenting on Graham is likely to be charged either with snobbery and cynicism or with silliness and sentimentality, depending on what he has said and what a particular reader thinks he should have said. Well, I guess I'll just have to take my chances.

Let me be honest about this right at the start — I am not a Billy Graham fan. I do not share his fundamentalist theological orientation—and, despite what some people may say, that does make a difference. I react rather badly to the Graham approach. I don't think that Billy Graham is "a new John Wesley" or "the apostle to the Nuclear Age." I can go along with the statement made by Cecil Northcott after Graham's London campaign in 1954: "In the long run the results of Graham may be a handicap to the growth of an intelligent Christianity."

On the other hand, it is indisputable that the Graham enterprise has been an agency of hope and faith, of complete new life, for many—and people like myself who are critical of the Graham approach must never forget that.

Last summer I attended one of those meetings in Madison Square Garden. It was a strange experience. I was both impressed and distressed. I was impressed by the thing as a "spectacle." And I must admit that I was impressed with Billy Graham the person — that is, when the person was visible through the wrappings.

I was distressed by the slickness of so much of it and by the realization that many consider this the highest expression of Protestantism in our time. Advertising artistry certainly has been worked at a fine pitch on behalf of the Graham enterprise. Graham himself has said that methods used successfully to sell soap should be adapted to the selling of religion. I'll not quibble over that one, but I think it should be pointed out that methods used successfully to sell soap have also been used successfully to sell Billy Graham. (Occasionally during the meeting I had the uneasy feeling that I was listening not to a person but to a product.)

But the record of Graham's achievement cannot be easily dismissed. Mitchell's book, after it has been discounted liberally for superficiality and uncritical hero-worship, is still an impressive report.

Despite all the valid criticism that can be levelled at Graham, we have to admit that he has disturbed many of us in ways in which we badly need to be disturbed. (He may even be having a salutary effect on some of his harshest critics, such as Reinhold Niebuhr and the *Christian Century* boys.) He is a challenge to the vapidness and the timidity and the cosiness of much of our contemporary church life. And it is sheer snobbery to dismiss him summarily because of his theology or to treat him as merely a minor irritation in the current religious scene or to pretend that he doesn't exist.

Perhaps history will find that Billy Graham's greatest service to the Christian cause was in the reaction he provoked and the action he stimulated in churchmen who cared little for his theology and his methods.

No Royal Road

By ELEANOR McKIM

THE most effective form of family worship we have had at our house didn't start out to be that at all. It started one day when one of my children, who was old enough to know better, proved himself unable to find a certain book in the New Testament. The reason he couldn't find it was that he was looking in the Old Testament!

Whereupon I realized that though all three children possessed a good deal of a vague sort of knowledge they did not know with any sureness the books of the Bible, the commandments, the beatitudes or where to find them. They couldn't locat the Lord's Prayer or the Christmas o Easter stories.

Many parents feel that if children a sent with some degree of regularity t Sunday School they ought to emerge wit a knowledge of these basic scripture fact The truth is they usually don't. No Sunda School teacher with twenty minutes once week or sometimes once every three o four weeks can possibly instil this into child. She can set a certain amount o memory work to be done at home, bu there is no compulsion on the part of pup or parent to see that this Sunday Scho homework is done.

I was annoyed when my child's lack o knowledge was forced upon me, not at th Sunday School teacher or at him bu because I felt I was going to have to crow one thing more into my life. I was mor annoyed when I realized that the best tim to do this was after my husband left fo the evening service — my only time fo letter-writing.

I suppose it was enough to put anybod off religion for life, the way I grimly line the three of them up one Sunday evening and announced they were going to learn this or else . . . Moreover, they were going to sit straight, stand up to answer and speak clearly. It was not a painless affair and as we drilled through the books of the Bible, the commandments, the beatitudes and the catechism there were even threats of leaving home.

Strangely, as week after week slid by the character of our project changed. A sense of accomplishment came as the children's scattered knowledge began to fall into place. Instead of a confused mass of facts they saw an all-over picture and this created a new interest. We found ourselves exploring the setting of the beatitudes, even discussing the theology of the catechism! We always ended with stories from Hurlbut's or Egermier's Bible stories, and eventually read *David Copperfield* aloud. We went so far as to do some poetry reading.

It was a good time, a time I will remember when I am old. I hope they will, too. Things change and years move on and children reach out to new friendships, new activities. Sometimes these things outgrow

• There Was A Man

emselves. Ours did. I know three people, ough, who, as long as they live, will mile when they catch themselves saying Genesis, Exodus, Leviticus . . ."

s I See It

y ROMAN COLLAR

THROUGHOUT my writing career, I have discussed many famed personities in these columns. Among them have en Professor John Baillie, Pope Pius II, Stalin (late and unlamented, exeolog, and expert shifter of men off this ortal scene) and Gipsy Smith, Stanley nes, Bryan Green, Norwood, but none ore intriguing to me than the Reverend homas Allan, minister of the St. George's ron Parish Church, Glasgow — which eedless to say is in Scotland — and vangelist.

That he is a Scot, trained in the conrvative tradition of the Church of otland, with the soft accent of the ather and the hills in his voice, makes m tremendously attractive to thousands Scots in this city of Hamilton, Ontario Scots wha hae nae sma' opeenion o' emsels as theologians and citizens. I ard Dr. R. J. Campbell say in the city Glasgow that he feared to come to that etropolis of Biblical experts.

I have given but little study to nomenature, yet even before Mr. Allan came to anada I asked myself, Why this "Tom" siness? I never once heard of "Charlie" ourgeon, or "Sandy" Whyte of Free St. eorges, Edinburgh, or "Jack" Henry ewman, or "Andy" Bonar, or, for that atter, "Johnny" Knox; it is impossible imagine them to be so addressed. I ow that it might seem "chummy," but ving seen and heard Dr. Alexander hyte, when I was a beardless youth, it uld have been impossible, I imagine, to dress him as "Sandy." Horror of horrors! et he was beloved and crowds waited on s tremendous ministry. So it occurred me to ask the visiting "Tom" the why it. (He wears, I'm happy to say, a oman Collar.) He replied that he had en giving a series of addresses over the B.C., and had been announced as "Tom." eporters took it up, and now it is actually on the notice-board outside his Church, The Rev. Tom Allan, M.A., Minister. Like the rest, I have followed into the habit of addressing him as "Tom." This practice has not affected his dignity nor effectiveness as a minister of the Gospel. I am, to be personal, on as happy terms with my people as any parson, yet not once have I been called "Roman" Collar. Maybe, they are old-fashioned; I prefer it that way, and I have advised the several students from my Church to be careful in this matter. Peter, I think, is to be preferred to "Pete"!

Mr. Allan would be the last to think that he is a "great" preacher in the sense that Alexander Whyte, Campbell Morgan, Hugh Black, Robertson of Brighton, or George Morrison, were great preachers, but he is, I think, in their tradition theologically and homiletically. Nor would he ask or think of classing himself with Spurgeon, Dale, Talmage, Liddon, Moody, Parker, or a dozen others that one might name; but "Tom" Allan has the greatness of genuine sincerity, personal charm, splendidly uncluttered English, of unusual clearness in presenting the main purpose of Christ's Church.

And I'd say further, that the Minister-Evangelist brings new and old things out of God's Word, such as Christ's valuation of the individual, "He *saw him* . . ., that is, the man at the pool of Bethesda; "He loved *me* and gave Himself for *me*." The preacher made you see and feel that a man has missed everything if he does not get alone with Christ, and face up to His challenge, "Lovest thou *Me*?"

It was good to have "Tom" Allan in our midst. He does not "feed" you with the Beast of Revelation; he doesn't tell you the *time* of the end, nor does he find airplanes and sputniks, nor even Russia, in prophecy. He is a sane, loving Minister of the Word, who never fails to remind his great audiences that all having sinned need the experience of the new birth. From the time he enters the pulpit, you never get away from the thrill of expectancy; his reading of the Bible and hymns is beautifully interpretative.

Need we say more than this — "There was a man sent from God whose name was "Tom"?

• Chairy and Tarry

Caistor Corners

By SHERIDAN BOLE

I LEFT my car at the gate and made my way down the snow-filled lane to the barn and there I found George at his chores. He set the water pail down in the chaff of the alley-way in front of the cattle stalls, shoved his old felt hat high up on his forehead, and in reply to my query answered, "Yes, I'll be going; but my heart won't be in it."

"Why not, George?" I asked, knowing that he would have a good reason.

"Because it's too dull, too solemn and serious." He glanced around the stable. "Why can't we have more friendliness at our Presbytery meetings, and more laughter —more humour? Those meetings are the dullest things on earth. I got a better laugh at the Ladies' Aid meeting at Mrs. Farnham's last week than I ever get at Presbytery, and goodness knows they have more serious matters to deal with than any Presbytery has."

"But you don't go to Presbytery for a laugh, George," I reminded him. He would have none of it.

"Isn't it a court of the Lord? Doesn't it say in the 'good book' "—I was acquainted with the volume he was referring to— "make a joyful noise unto the Lord? And in another place it says, 'Happy birds that sing and fly round thine altars, O Most High'," — George was getting the hymn-book mixed up with the Psalms of David— "but they don't seem to be very happy birds at Presbytery."

"George," I said, "you shouldn't talk like that. Presbytery IS serious business."

"Don't I know it?" he spluttered. "It's like judgment day to go to one of them. It's all allocations and no jubilations."

All this must have been bottling up inside George as he milked his cows on these winter evenings.

"Yes," he went on, "it's too serious. Give me my Presbytery of the open fields and the hilarious hillsides, the convocation of singing birds in the cathedralled elms; let the laughing winds move merry motions and the dancing shadows keep careless record of the fleeting minutes; and let the

(*Continued on page 24*)

George M. Lamsa's translation of

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THE VIRGIN BIRTH

(*Continued from page* 11)

belief in the Resurrection as essential to their faith. (b) There are no recorded words of Jesus Himself to show that He regarded His birth as exceptional. Indeed, the opposite is rather the case, since He did not reject the claims of His family. The Roman Church to be logical has taught that Mary had no other children and the brethren of the Lord were children of Joseph by a former wife.

Fourth, there are considerations of a more general nature. (a) The early Christians wanted to find support for each event in Jesus' life from Old Testament prophecy. Thus they diligently searched the Scriptures for such passages, and when they came upon what appeared to them a prophetic forecast about the Messiah, they in turn reversed the procedure and began to seek confirmation of the prophecy in Jesus' life. (b) Then there is the whole question of miracle. All definitions of miracle which stress a breach of law are unsatisfactory, since a breach of law is no more proof of the activity of God than is the observance of a law. Again, when we lay down the principle of a miraculous birth, we are subtly criticizing God's way of doing things, and we are denying that He can and does work through the ordinary and the usual. The divine Sonship of Jesus is not dependent upon physical generation, but upon the will of God through spiritual endowment. (c) The case for partheno-genesis (virgin birth) in the lower physical order is not relevant here. The search for such cases is also illogical, since we are trying to prove the uniqueness of Jesus, His Virgin Birth, by adducing the possibility of virgin birth in the case of others. (d) It remains difficult to believe that the priests to whom the miraculous birth had been announced would have lost sight of a child so born.

In weighing the arguments advanced for and against belief in the virgin birth, it would appear that the question is an open one, so both the defenders of the belief and those who challenge it should be tolerant of each other. Perhaps, in the nature of the case, we are confronted with a personal belief. Such a question must be decided for oneself and in the light of as honest an assessment of the facts of the case as one can make. The virgin birth is not evidential. We do not believe in Jesus Christ because He was born of a virgin. It is the life and character of Jesus that reveal the nature of His person, not a miraculous birth. He Himself is the miracle. The dogma of the virgin birth is neither necessary nor fitting. Not necessary, since we shall not limit the entrance of God into the human sphere to one particular way. Not fitting, for it contradicts so much of the picture of Jesus given us, a picture which stresses that the uniqueness of Jesus is due to a spiritual quality and not to a physical generation.

If the virgin birth is rejected as a fact it may be accepted as a poetic representation of the mode of the Incarnation. We are dealing here with an ultimate; we are in the presence of inscrutable mystery. We only know that the Divine became flesh and dwelt among us (John 1: 14). The truth in the story of the virgin birth is not biological but spiritual. At the very least these stories indicate to us the impression which our Lord made upon the minds of those with whom He came in contact. And certainly one value of these incomparable stories is that each year they mark the birthday of "the Prince of Peace," bidding us recognize that His birthday is the greatest event we can celebrate. ●

For further study, Professor Ebbutt suggests reading Matthew 1—2; Luke 1: 5 - 32; John 1: 1 - 8; Philippians 2: 5 - 11.

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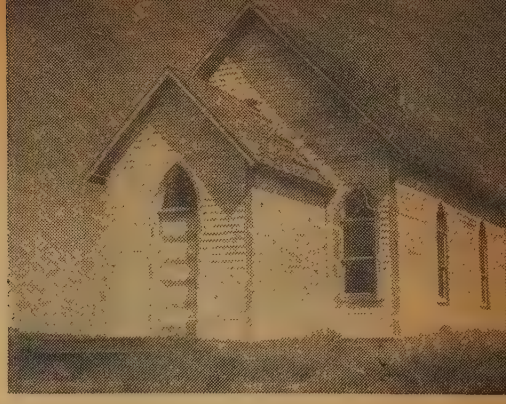
ouglas Berry tells about

The Old Weatherbeaten Church



THE little red schoolhouse has given way to progress, and in its place is the big yellow bus that carries the children to a modern school in town. But the rural church still stands out on the brow of a hill overlooking the surrounding countryside, a tribute to the men and women who, a generation ago, sought a Sunday morning sanctuary within horse and buggy distance.

We can still see it in nostalgic memories: the white picket fence gleaming in the starlight; the rigs lined up outside; the families gathered to hear the circuit preacher and join in hearty singing; the women with babies in their arms; neighbors united in a bond of common worship. But today the babies have grown up, and with families of their own are attending the city church in town. The little building on the hill is weathered and the paint is peeling and The older folk are loath to leave their thermomatically-heated homes to sit around the pot-bellied stove on a cold winter's day. The minister is too often a stranger who serves the area for a couple of years and moves on to the challenging new frontier of the church on the edge of the growing city.

The rural church finds difficulty in getting —and keeping — ministers. The friendly atmosphere still prevails; the church has an adequate, if not lucrative minimum salary and travel grant; the hustle and bustle of the city are absent. Where then lies the difficulty?

Is it not in the buildings themselves? Where is the rural minister who has not prepared a fine sermon only to find the weather adverse, the church cold, discouraged people absent; where is he who has not entered the building with enthusiasm but lost it looking at the fallen plaster, the broken windows, the fallen arches?

A first concern of the new church in the suburbs is a good manse. What minister and his wife stoking the old second-hand furnace, lugging water from the pump for the Monday wash, sitting on the old living-room chair that Aunt Sophie donated forty years ago, can resist the call to a modern home?

The rural people are ready and anxious to improve their facilities, but where are they to go for direction? They seem too small for a Wells organization. They don't come under the church extension committees. They have few experienced in fund raising. In the large, growing organization of the church they seem forgotten. ●

Editor: Mr. Berry has described a church which many will recognize. But there is help. Home Mission Superintendents are busy with their own work but they will help counsel others. The Sector Plan is giving new vision to many lay leaders. Wells Organization helps the tiny churches, too. An earnest plea to Presbytery will not be unheard.

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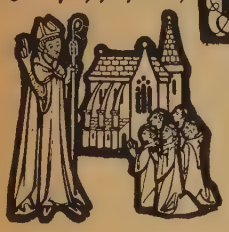

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"Canada needs a national clearing house for Provinces to settle education problems"

(*Continued from page* 14)

sibility, nevertheless I am convinced that much more can be done and should be done, jointly by the provinces to raise education to the level of a national concern.

Pattern After Social Service

A pattern for the proposal I have in mind has already been set in the social services which are also, under the constitution, a provincial responsibility. And yet, over the last few years, through a series of Dominion-provincial agreements, a system of national social security has been developed which is, as a Newfoundland fisherman once said to me, "much more than dollars and cents." Social security also means health, happiness and dignity for the families of the nation.

In the same way we can do educational planning for Canada, without infringing on anyone's autonomy one little bit. We need a national clearing-house, whereby all the provinces can come together to determine the common aims of education for Canada as a nation. In fact we cannot be a truly united nation if our house is divided on basic ideas—what the late Principal Grant called "inspiring and formative ideas." I am naïve enough to believe that if we could only agree as Canadians on what those ideas are, and make them into our education Bill of Rights, everything else worth while would be added — the supply and quality of teachers, for instance. Or else what does "Seek ye first . . ." mean? The Canadian Conference on Education tried to make the whole affair too simple. Calling for more dollars to cure education's ills without a deeper diagnosis is like buying a new engine at double the cost without knowing whether we have the proper fuel to run it.

And yet, disappointing as the diagnosis was, we need not despair. After all, when our experts were calling upon dollars to do the educational trick, they undoubtedly felt they were speaking for Canada as they knew it. For is it not dollars that give us the really impressive things, like seaways and subways? Surely dollars could do at least as much for education.

Yes, indeed, our experts knew quite well that Canadians are prepared to bet their lives on the Canadian dollar. But Canadians are teachable enough to bet otherwise if they are shown "a more excellent way." For instance, just recently, when the "beep" of the Soviet sputniks might have knocked Canadian education off base and sent us into hysteria about science as a priority above all else, the solid sense of this nation prevailed, and we resolved that our education should be grounded upon the arts and the humanities. We were ready to dedicate ourselves to the propositio that knowledge must be founded upo wisdom.

How can this inspired hour of our histo be lengthened into a lasting chronicle? Wh will gather up our best hopes for educatio and make it something better than mo dollars for more "putty, brass and paint" How shall the truly civilizing education our children come to be seen for what really is: the one condition for the surviv and the increase of this nation in unity And how can we work together Canadians to implement such an idea education with the urgency of "Life against Death"?

The Protestant Witness

For my part I see this as the mission the Christian communions. At the mome the Protestant Churches in Canada do n give anything like united spiritual suppo to education throughout Canada. Cons quently at educational conferences, f example, it is not Protestants as a rule w take the initiative to make sure that t spiritual basis of education is emphasize If they stumble upon it at all, they usual mutter something vaguely about "value and change the subject.

Here is the crux of our Protesta witness to Canada—in the crisis of educ tion — which is as much a crisis with Protestantism itself. For if we reckon o spiritual strength mainly by communi rolls or budgets, we lose our soul, whatev else we gain. But, while there is yet tim the Protestant churches have yet a missi to fulfil for Canada. Out of the geni of their common tradition they shou together determine and declare wh spiritual foundations must undergird o Canadian education. They will thus gi Protestants, as parents and as citize wherever they stand in community, the l and the drive to help assure that our scho shall build upon these foundations.

Here is a mission to the nation, matchl with His hour for Canada, and worthy the united churches of Canada. ●

Smokers Anonymous

In Great Britain last month a new kind of "school" was preparing to open its doors. To help the enslaved chain-smoker, the National Society of Non-Smokers headed by Liverpool physician Dr. Lennox Johnston was prepared to lend a helping hand. It would conduct regular clinics, offer moral backing in much the same fashion as AA. So far, said the society's secretary, Rev. H. V. Little, "we have received over 3,000 letters from smokers seeking help to stop."

hey Walk the Razor's Edge

By ALAN WALKER

AST GERMANY: Recently I visited East Germany. Fifteen miles from the frontier as I left the great bahn highway, changes began to ar. When the barrier swung open we ed into a different world, subtly, tedly different. Fewer and older cars! ly-lit towns! Deserted streets! Shab- clothes on the people!

What are the problems facing East many?" I asked Communist leaders of ny at a meeting in the city of Karl x Stadt. There are four, they told me: cute shortage of raw materials such as and steel; insufficient agricultural lopment; endless production problems; housing.

e economic weaknesses are apparent e life of the people. Food rationing, queuing, continue. Clothes are drab old. Shops are thinly covered with s. War damage remains obvious. The e community has about it the unmis- le mark of poverty.

ndoubtedly, the attempt to control the ing of the people is the most serious re of Communist control. Nothing ern appears. Newspapers are largely aganda sheets. But it is in the schools the battle for the mind goes on with mination. Teachers must accept and n ideology.

owever, it is the Christian Church that ds as a constant challenge to a regime h sets out to control the thinking of a n. Merely by being there the Church ds. Its spiritual witness cracks the casting of materialism. Its grip on the ls of children through the home and hip, defeats Communist absolutism. international affiliations destroy iron ains.

ension is ever present between the rch and the Communist State. Ministers k with care, knowing the razor edge must walk. The Church is permitted ontinue with its work, but limits are eyond which freedom does not operate.

Youth Resists

course it is in the struggle for the d of youth that the battle is keenest. n effort to counter the appeal of the firmation Service of the Church, the ernment has developed its own Com- ist Consecration ritual. Nor does it short of coercion. Only those young le who accept Communist Consecra- are allowed to enter the higher levels ducation. Therefore some young people place their Christian loyalty before following of a desired career.

There has been strong reaction on the part of the Church to this pressure on its youth. It has, in turn, declared that no young person who accepts Communist Consecration can receive Confirmation. The vast majority of Christian young people remain firm. They are reaching out for their Confirmation certificates even though they know as they accept them, the entrance cards to universities and professional careers must flutter from their hands.

There are, however, contradictory elements within the church situation. The Communist regime still pays church subsidies to the state churches. In a day of acute building shortages permits for new churches are granted. A magnificent new Methodist Church, *The Church of the Redeemer,* has recently been opened on a site that dominates Red Army Square in the city of Plauen.

The Christian Church persists and grows. Crowded churches are the rule in East Germany where it is risky and costly to be a Christian. People gathered three hours before scheduled meetings in order to secure seats and every church where I preached was hopelessly over-crowded. Under a cross, the Church lives, in strength.

No Conscription, but . . .

What are the prospects for peace? East Germany, unlike West Germany, has no conscription. There was much less sign of military activity East of the Curtain than West of it. Yet I returned from the East oppressed by the threat and possibility of war. The East talks "peace" constantly. But it is a false use of the word. Almost always it would be more honest to substitute the word "Communism" or "The Communist State" for the word "Peace."

In Saxony I discussed peace with Communist leaders. They gave me the "Party" line: the Capitalist structure must issue in war; the world will have peace if the West's wealthy few do not start a war for profit.

Unless there is a change in East-West relationships, I am afraid. A world atmosphere charged with suspicion, fear, hate, and in addition the East's achievement of Sputnik, will explode in the end. It may be only in further "small" wars. But there is the possibility of a hydrogen "Armageddon."

Desperately the world cries out for a new, creative approach to peace, for the growth of a world public opinion determined to break the armament deadlock. Idealistic! Impossible! Perhaps, yes, if there were no living God. This is too big for any of us, save God. It must be God's peace or catastrophe. ●

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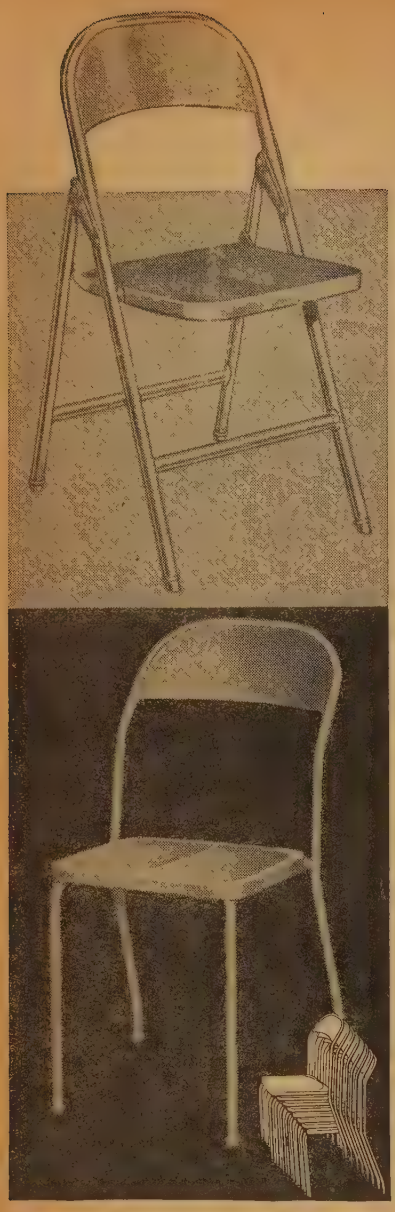

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

IN the crowded subway train over the week-end, we overheard two women lamenti —in most doleful tones—that children now are interested only in comics and T. Stuff and nonsense! If their parents and friends and relations are knowledgeable they give up the comics and turn away from T.V. any time. And if books are interesting a informative they'll be read. Two such books are on the desk now, *The Wonderful Wor of Medicine* and *The Wonderful World of Food,* both from the series "The Wonderf World." We spent a whole morning over each one. The first, the Story of Man's Que for Health, is by Ritchie Calder and takes a child in simple text and graphic colo photographs and drawings from the beginning, right up and past the discovery of t Salk polio vaccine. It's a thrilling story. Equally thrilling is the book on Food writt by John Boyd Orr, first Director General of the U.N. food and agricultural organizatio It deals with the problem of food and procuring it which has changed and directed t whole history of peoples, and is told through over 200 pictures, text and graphs. The books are published by Doubleday, Canada, Ltd., and are $3.95 each. . . We wish we had something like them when we were young, preferably a volume on North Americ geography. Then we wouldn't have taken Whitehorse from the Yukon where the Edit had put it in his Question Box, and transferred it to the Northwest Territories whe it certainly does not belong!

Water Unlimited

By Kenneth Roberts. (Toronto: Doubleday.) $4.50.

Reviewed by W. G. Onions.

In his earlier books, *Henry Gross and His Dowsing Rod* and *The Seventh Sense,* Kenneth Roberts told of the successes of Henry Gross in locating underground water where nobody believed it existed by means of his amazing "dowsing rod." This is the story of the corporation that was formed to exploit Henry's strange gift. One of the projects described and illustrated is an Ontario cattle farm not fifty miles from Toronto. But the author claims that the beneficiaries of Henry's "dowsing rod" are loath to acknowledge their indebtedness when investigators call; "dowsing rods," presumably, being not quite "scientific."

Some Time Stories

By Donald Bisset. (Toronto: Ryerson Press.) $1.50.

Reviewed by Margaret G. Wilson.

Children enjoy reading fairy tales whether they are about dragons that breathe fire, or pigs that almost fly, or about mice in the moon.

They will enjoy this book because it contains not only the above-mentioned tales but many more of equal interest, humour and imagination.

The Great North

By Felice Bellotti. (Toronto: Ambassador Books.) $4.00.

Reviewed by H. D. Ranns.

This book on the north country is an enthralling account, written in fine and exalted language, of the writer's travels in Finland, Lapland, and the northern lands of Scandinavia and the Arctic Circle.

The writer of the book is an Italian, Felice Bellotti, and the translation is made by James Cadell. *The Great North* is an exceptionally interesting book, for the writer has a passionate regard for the country of the north, its people, their habits, and the animals found in the ter tory, the reindeer, bears, wolves, sea foxes and the Husky dogs. He tells of t Laplander habit of telling lies, of t trappers and their difficult job of catchi the fox and the bears, the hunting of t seals from the port of Tromsoe in Norw to Greenland and the northern islands a the barren lives of the Laplanders in th reindeer-skin tents, and the colourful in dents of the climate and the snow and t cold of the northern lands. In all this t writer sees the poetry of the lands a manages to give that poetry to the read in prose of imaginative quality.

The illustrations in the centre of t book add greatly to its attractiveness.

The Church: *The Gifted and the Retarded Child*

By Charles F. Kemp. (Bethany Pre St. Louis, Mo.) $3.50.

Reviewed by Samuel R. Laycock.

Every child—gifted, average or retard —is entitled to a religious education to t limits of his capacity and understandi Relatively few churches have given spec attention to the problem of providi adequate help and spiritual guidance their gifted and retarded children. T book, written in a simple and interest fashion, makes suggestions as to how t guidance may be given.

A major share of the book discusses characteristics and general problems of gifted and retarded child in a way t summarizes, in excellent fashion, up-to-d knowledge about these types of children

The author shows that many gif children are, quite early, concerned w problems of death, destiny and right a wrong. Later they often have religi doubts which need to be resolved. Such child may also need help in solving problem of loneliness and in relating to fellows, as well as in developing ideals service.

In the wide range of abilities represen in retarded children, these youngsters n

al help in understanding God's love
care and in being accepted as worth-
individuals by their parents, age-
s and the public. The Church has a
part to play in breaking down the
l isolation to which these children are
n subjected.

is book should be of great value to
ymen, parents and religious education
ers, as well as to laymen in general.

Open Door

Helen Keller. (Toronto: Doubleday,
nada.) $3.00.

e have read and in reading walked
gh *The Open Door* with Helen Keller
her world and been deeply moved. On
140 pages appear excerpts from Miss
er's writings; some long, some very
. Here is one: "For three things I
k God every day of my life—that He
vouchsafed me knowledge of His
ks, deep thanks that He has set in my
ness the lamp of faith, deep, deep
ks that I have another life to look
ard to—a life joyous with light and
rs and heavenly song."

the Way

Olive Wyon. (Toronto: S.C.M. and
e Ryerson Press.) $1.75.

viewed by R. C. Chalmers.

e sub-title of this book is *"Some
ections on the Christian Life."* The
is divided into two parts: Part One,
Way of Life," deals with such matters
The Way of Holiness," "Dangers on
Way" and "The Need for Discipline."
Two is on "The Way of Prayer."
e is also an Epilogue on "His Life is
Way."

iss Wyon is a woman of great learning
equally great devotion. She is the well-
n translator of works by Brunner and
ltsch as well as a first-rate author in
own right. Readers who are acquainted
her books on the Eucharist, *The Altar*
and *The School of Prayer,* which is a
ic, will find in the pages of *On the*
the same spiritual insight, apt refer-
s and quotations which illumine and
together with a prayerful approach
leads the reader to the very throne of
Most High.

iss Wyon is a choice guide along the
stian way. We can be thankful for this,
er offering, from her consecrated pen,
then join with the disciples when they
, "Lord, teach us to pray?"

Book Notes

tween paper covers, on 56 pages, Mr.
am R. Boothe, Director of The Keeley
tute, has gathered together material
helping alcoholics. Entitled *From
tion to Acceptance,* published by
gion and Health Press ($1.00). Special-
— the psychiatrist, the physician, the
r and others—tell of experiences with
suggest ways of helping alcoholics and
families.

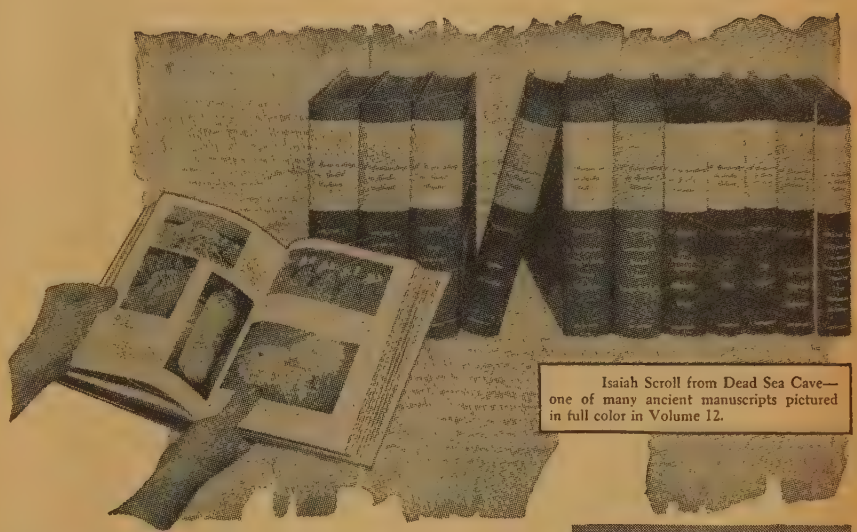
revised third edition of *You Came
Me,* a Guidebook in Pastoral Calling for Ministers and Laymen, by Russell L. Dicks of Duke University, the Editor of *Religion and Life Series,* has just come out. The sixty-two pages contain much good advice and many suggestions on the way to proceed. It can be tucked into a pocket to be readily available for consultation.

Faith at Work — Experiences in Faith from a Number of People. Edited by Samuel M. Shoemaker, whose name was closely connected with the early days of the Oxford Group. (Toronto: McClelland and Stewart) $5.50.

A small research pamphlet, *Processes of Growth in an African Church,* by John V. Taylor (Toronto: Ryerson Press) 65 cents, gives the results of careful study of this subject and is in most readable form. While Africa is the scene, the growth of the Church follows a familiar pattern.

American Freedom and Catholic Power, by Paul Blanshard. (Boston: The Beacon Press) $5.25. After ten years Mr. Blanshard has revised and added new facts to this book. "My fundamental theses remain unchanged," he says. "The conflict between Catholic hierarchical power and American institutions has never been more obvious."

The Bible Cookbook, by Marian Maeve O'Brien. (St. Louis, Mo.: Bethany Press) $3.95. 500 recipes combining today's foods and cooking techniques with the traditional foods of the Bible. Each recipe is directly related to a place or person in the Bible and so named.



Isaiah Scroll from Dead Sea Cave—one of many ancient manuscripts pictured in full color in Volume 12.

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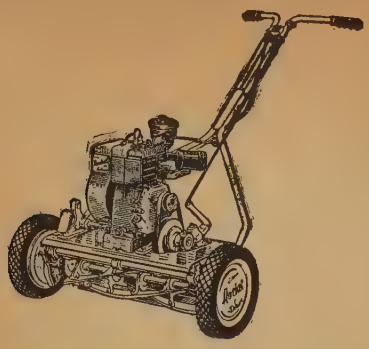

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CAISTOR CORNERS

(*Continued from page* 17)

song-filled evening close the day's sweet labour with the benediction of the descending sun."

He picked up the pail in disgust, set it down again and moved along to the stall where his two horses were waiting to be fed. I followed him, thinking he might break forth again.

There are some who say that human traits may often be read in the faces of animals. The first horse, I noticed, had a high intelligent forehead, with deep-set eyes that roved in all directions. His pointed ears pricked up at every sound. George threw a forkful of hay into the manger and muttered, "There, that's for you, Mr. Chairy." The other one had a more benign expression and I sensed that it was possessed of a more gracious temperament, although the manner in which it nibbled at every stray wisp of hay indicated a meticulous attention to detail. "And that's for you, Tarry."

I looked at George. "Chairy and Tar Those are strange names for horses," remarked. "Where did you pick them u

He seemed embarrassed but answe offhandedly, "Chairy is short for Chairma

"And Tarry?" I followed up.

"Short for Secretary," said George.

So George had been taking out his f ings in this matter on his horses! He loo at me and realizing that I saw through he threw back his head and laughed deepest, heartiest, merriest laugh I h ever heard.

When the lovely sound had subside said, "George, when you go up to Pres tery you will try to look happy, w you?"

He looked at me incredulously; and that moment when I saw that he got point I added gently, "as an example the Chairman and the Secretary."

As I left a big smile was dawning lik country sun-rise on George's broad friendly face. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. If we deny the Virgin birth, is it not possible that serious consequences will accrue to the whole of our faith?

A. We cannot lightly dismiss anything in which the Church has believed so long, even though it was not nearly as important a teaching or doctrine in the early Church as it seems to have become now. We would suggest that you read Chapter 3 of a new book entitled *The Life, the Question and the Answer,* by Dr. A. J. Ebbutt, printed by Ryerson Press. He also has an excellent and helpful discussion on this subject on page 11 of this issue.

Q. Is it correct to use the title "Moderator" for any presiding officer other than the Moderator of the General Council?

A. According to the *Manual,* the General Council presiding officer is the only one so named. Conference has its President; Presbytery its Chairman; Session the same.

Q. From where does the Board of Colleges and Secondary Schools get names for its mailing list when putting on a recruiting drive for candidates for the ministry?

A. From ministers.

Q. To whom should we send names of prospective candidates to be added to the list?

A. To your minister, or directly to Dr. W. Harold Young, 299 Queen St. W., Toronto 2-B.

Q. Is it worse for a person to leave the church before the Communion Service or to take Communion when one, for personal reasons, does not feel "right" about it?

A. This is a personal decision on which we would not like to pass an opinion. However, we often receive the impression that those who do not feel "right" do not have a full understanding of the meaning of the Lord's Supper.

Q. What is classed as the Church Edifice?

A. We assume that when this rather general term is used it refers to the building where people worship, the young are taught, and the congregation gathers for work and fellowship.

Q. To whom does the "Year Book" belong?

A. It is sent to every active minister for the use of the Pastoral Charge. If any technicalities arise on this, questions should be directed to the Secretary of the General Council.

...ey didn't count the collection in ...ntier Barkerville – they weighed it

(*Continued from page* 13)

...00 was taken in one day from Steele's ...n. The Diller Co. claims, also in one ... produced 200 ozs. of gold worth ...000. And for a time, the ordinary ...e-earner got a potentate's pay. 1865 ... peak year for gold recovery in this ...rict. Things were still going strong, ...ever, when Rev. Thos. Derrick arrived ...e years later, to establish one of the ...'s early missions. Story has it, that ...rever the missionaries went, rough ...ds willingly dropped gold nuggets on ... collection plate. Those times, you didn't ...nt the collection. You weighed it.

...When the historic fire of 1868 swept the ...k city, Barkerville went up in flames ... a paper doll. Every ramshackle build- ... except one—a dank saloon, too wet to ...n—was destroyed. The overhead drip ...n a flume saved it.

...ther flimsy buildings put up after the ... form today's ghost town of Barkerville ...ut the tumbling, crowded graveyard ...ks back to the city's earliest day.

...Gravel from most of the streams had ...n washed and washed again, when the ... and cry of the Klondike sounded. ...ough many gold rush immigrants left, ...ers stayed on in Her Majesty Queen ...toria's new colony. Not all had found ...lth, but they had a stake in British ...umbia. A home—a church—security.

River Was His Highway

...When the British Columbia Conference ... the United Church meets in May at ...nticton it also will highlight the Cen- ...nial Year. Work of many Church leaders ... be portrayed through pageantry-of-a ...tury. Names of the first Presbyterian ...isters to arrive west of the Rockies, ...v. John Hall and Rev. Robert Jamieson, ... doubtless be recalled—as will that of ...v. Alexander Dunn, who, when he went ...alling, used the river for a highway and ...owboat for transportation.

...Though the Victoria Church Directory ... 1860 lists "1 Congregational church," ...le is found of the work of that denomi- ...ion in British Columbia until 1887. The much loved and brilliant preacher, Rev. Hugh Pedley, came to Vancouver that year. Under him membership grew by leaps and bounds, keeping pace with the newly-born city.

Not forgotten will be the great and good Rev. Thos. Crosby, whose life work with the Indians has enriched church history. And as for the four Methodist missionaries who left Ontario for British Columbia 100 years ago—it's their own special centenary.

The 1958 British Columbia Conference is sure to be a time of thanksgiving. ●

What Is Spring?

Spring is a thousand feelings
To a thousand different beings;
It's a steaming field to a farmer's gaze
A running brook to the child who plays
It's the green that spreads across the lawn
A mother deer licking her new born fawn;
It's the whispering of the budding leaves
The call of the bird which the silence cleaves.
Spring is a tulip, radiant and red
Lifting to God, its glowing head.

—*Gladys Taylor*

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About People and Places

Allan in the Corral

The Stampede Corral held 8,500 on the closing Sunday of the **Tom Allan Mission** in Calgary, a thousand more than on the previous night for the Calgary vs. Edmonton hockey game. According to the Rev. John Macleod it made a tremendous impact on the laymen, but the effect on the ministers was not only to bring them all to the support of the Mission and Missioner by the second day, but to bind them together in an unorganized ecumenical fellowship, into a unity in which the mission will extend and grow.

Mr. Allan appealed to his audiences. He has warmth, sincerity and earnestness; his preaching is simple Bible exposition, forcefully delivered, always ending with a strong and winsome appeal for personal commitment.

Make Movies in Africa

A movie crew of six from the United Church's Berkeley Studio is going to Africa to shoot four films for 1959-60 showing in North American churches. Director Anson Moorhouse and script writer Munroe Scott are already in Angola working out location and story arrangements.

Sound-engineer Len Green is still working on a special mobile recording machine to take with him when he joins the crew in June. Faced with the problem of recording synchronous sounds in a country where there is no electrical power, he has been working for a year on a machine which, through the use of transistors, will convert power from a 12-volt storage battery into 110 volts and drive both camera and recorder. Invention of the unit means that the crew can work anywhere, recording sound with the pictures, and making tapes to be used with film strips or tailored for later movies.

Cameraman Ed deFay has also had to develop new equipment for the trip. He has come up with a three-pound wire-and-cotton housing for his camera, replacing the 50-pound unit usually used to kill camera sound while shooting.

Mr. deFay, assistant director Shirley Tyte, and Miss Dickie Sada, who will make film strips, will join the group late this month.

The films they make will tell the story of the church at work in Africa, the contribution of the western world to African people, and the education programme in villages in the fields of agriculture, health and nutrition.

The crew will also make three films for already-contracted television programmes.

Script writer Scott is also going to Northern Rhodesia to gather material for a popular-style book to be used in next year's missionary education programme.

The crew will complete its work about the end of June, after which Mr. Green and Mr. deFay will shoot films for the children's television series "Off to Adventure," produced jointly by The United Church of Canada and the United Church of Christ, U.S.A.

These two churches have been joined by the Canadian Baptist Federation in the Angola project.

New "Church House"

The name of the new headquarters building of The United Church of Canada will be **"The United Church House."** The cornerstone will be laid in May, with the first Moderator, the Very Rev. George C. Pidgeon, and the present Moderator, Rt. Rev. James S. Thomson, taking part.

Foundations for Students

Establishment of Laymen's Foundations to provide financial assistance for student ministers will be promoted throughout the church by the Board of Men. Such a Foundation is now operating in Belleville (Ont.) Presbytery. Contributions are received from individuals and groups, and used for loans or grants to students studying for the ministry or other full-time church work. The Foundation works in close consultation with college officials. Plans for similar organi tions are already under way in at least Ontario presbyteries. At its annual meeti last month, the Board of Men decided promote the idea through Presbytery Me organizations in all Conferences.

Women Meet in May

The Annual Meetings of the Domini Council of the **Woman's Association** a the Dominion Board of the **Woman's M sionary Society** will meet on May 12 - and May 27-June 3, respectively, in Emma uel College, Toronto.

The W.A. gathering will be preceded by service of worship in Deer Park Unit Church, May 11th. The highlights include report by Mrs. A. McK. Porritt, Montre on the Commission to study Women's Wo an evening on home and overseas missio Bible study led by Dr. W. Thomas, and after-dinner address by Rev. A. C. Forre Editor of **The United Church Observer.**

The Dominion Board of the Woma Missionary Society will hold its customa Open Night in Trinity Church, at which t work of the Society's missionaries will stressed and addresses given by an Overse and a Home missionary.

$20,000 or More

Twenty-two United Churches, 16 of the in Ontario, contributed $20,000 or more the Missionary and Maintenance Fund 1957. Their total givings were $667,37 compared to $427,794 in 1930. Individu totals for the 22 leaders were (1930 co tributions in brackets): Timothy Eat Memorial, Toronto, $61,474 ($60,570); George's, Toronto, $46,801 ($3,81 Erskine American, Montreal, $45,0 ($51,516 Erskine, $20,179 America Dominion Douglas, Montreal, $41,0 ($41,460); First - St. Andrew's, Londo $39,949 ($4,660 First, $15,814 St. Andrew' Kingsway-Lambton, Toronto, $34,778 ($2 Lambton); Metropolitan, London, $34,2 ($14,000); Deer Park, Toronto, $33,3 ($16,501); Chalmers, Ottawa, $29,5 ($19,454); Bloor Street, Toronto, $27,5 ($29,594); St. Andrew's, Westmount, $27,3

Homewood

Shirley Tyte and Dickie Sada hear Len Green explain his invention, while Anson Moorhouse watches Ed deFay pack camera for Africa movie trip.

,114); Central, Calgary, $26,037 ($9,617); Giles, Hamilton, $25,217 ($8,674); St. rews, Toronto, $24,331 ($25,814 Old Andrews, $15,846 Westminster Central); abercrest, Toronto, $23,100 ($3,036); ity, Kitchener, $22,852 ($8,017); First, ilton, $22,670 ($12,300); Ryerson, Ham- , $21,132 ($8,931); Robertson, Edmon- $20,871 ($4,293); Trinity, Charlottetown, 095 ($7,301); Danforth, Toronto, $20,050 ,854); Melrose, Hamilton, $20,000 ,140).

nderson Follows Bunt

Bunt

Rev. R. W. Henderson, B.A., minister of University Hill Church, Vancouver, has been appointed Superintendent of Home Missions for British Columbia. He succeeds the Rev. W. P. Bunt, D.D., who is retiring June 30th after 20 years in the post. Dr. Bunt was honoured by the Board of Home Missions at annual meeting in Toronto last month.

shop for General Council

Rt. Rev. Gerald Kennedy, D.D., Bishop the Los Angeles area of the Methodist urch, U.S.A., will be the special devo- nal speaker at the General Council in tember in Chalmers Church, Ottawa. He l preach in that church on the Sunday rning and address a mass meeting and vice of Witness in the evening.

* * *

Coming back to Canada early in July, **v. Harold T. Steed, B.S.A.,** and his family l not be returning to the Angola Mission d. Mr. Steed is looking forward to pointment to a Canadian pastoral charge.

esearch in London

Recipient of a Fellowship from the Amer- n Association of Theological Schools, **v. Donald MacLeod,** Associate Professor Homiletics at Princeton Theological minary, will do research for seven months the University of London on a new book reaching and Worship." Dr. MacLeod was aduated from Pine Hill Divinity Hall, and t his doctorate in theology from Emman- l College, Toronto. He served a number of ited Churches before going to Princeton.

* * *

Toronto Centre Presbytery, acting on the quest of the Pictou, N.S., Presbytery, ceived **Miss R. Catherine McKeen,** pres- tly Secretary for Younger Groups, W.M.S., a candidate for the ministry.

o Berlin

Bishop Newbigin of the Church of South dia, the newly-elected chairman of the ternational Missionary Council, will visit rlin this summer as the guest of the angelical Union Church.

he Conference Trail

General Council officers attending Annual nferences this year include: **Dr. J. R. utchmor** to Newfoundland; **Dr. H. E. D. shford,** the Maritimes; **Dr. D. H. Gallagher,** ontreal and Ottawa; **Dr. D. T. Forsyth,** ay of Quinte; **Dr. Homer Lane,** Toronto;

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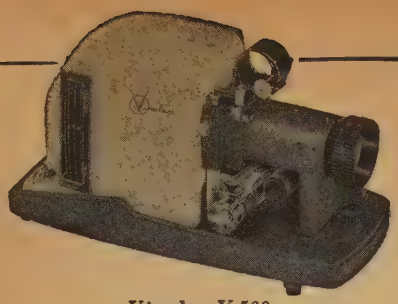

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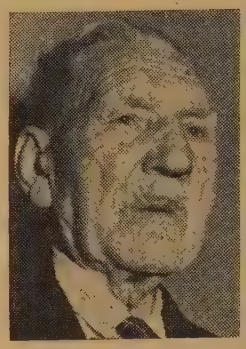
Dr. Ernest E. Long, Hamilton; **Dr. H. Pott** London; **Rev. Clayton Searle,** Manitoba; **N Searle** and **Dr. M. C. Macdonald,** Sask chewan and British Columbia; **Dr. M. Macdonald,** Alberta.

Miss Inez Morrison, Secretary of Personnel Committee, will attend the fo Western Conferences this year.

Old As His City



Her Majesty Que Elizabeth sent co gratulations to M **David Law,** pione resident of V couver, marking one hundredth bir day in that cit centennial year. V couver presented centennial medal a a friend gave o hundred centenn dollars, which w used to decorate birthday cake. Mr. Law was a pione member of St. Andrew's Presbyter Church, and is now an honorary elder St. Andrew's-Wesley United Church. T congregation was represented at the rec tion by the minister, Rev. R. R. Cunningha the Clerk of Session, Dr. G. M. Crawfo and the business manager, Mr. J. McQueen.

* * * *

Rev. E. Crossley Hunter, D.D., minis of Trinity United Church, Toronto, h announced his retirement from the acti ministry in June.

Thompson Heads Rotary

Edmonton's Rotary Club elected a m ister for its president. **Rev. E. J. Thompso Ph.D.,** Principal of St. Stephen's Colle was made president by acclamation at recent luncheon where singers and speak represented the University of Alberta.

Padre in the Legislature

RCAF Comox Padr **Flight Lieutena Rev. J. K. Gold DFC,** of Regi Sask., was welcom by Premier W. A. Bennett of Briti Columbia when led the Legislatu in opening prayers Victoria last mont Padre Ken Gold was awarded t Distinguished Flyi Cross when he fle Operations with Bomber Command duri the war. When hostilities ceased he studi theology at the University of Manitoba, w ordained by The United Church of Canad and re-entered the RCAF in June, 1953.

Split Level Family

The Session and Stewards and their wiv had responsibility for the Family Life Mi sion held recently on the **Rockwood (On pastoral charge.** All districts were visit and family groups from each invited participate on a special night. Beginni with supper, a brief devotional period w followed by the film "The Split Level Fam ily" and discussion. The mission made distinct impact on family life, with the tot

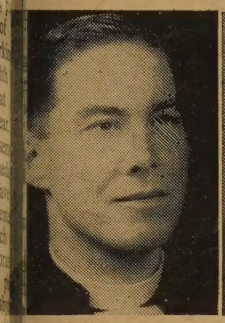
ndance at the Rockwood and Stone rches, approximately 500. The minister he Rev. G. A. B. Moore.

* * * *

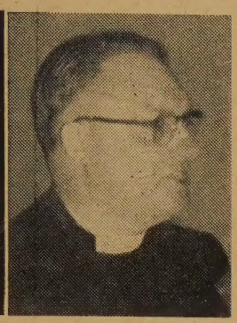
t. David's is the name given to the new st Vancouver church which has called . D. Wilkie from Saskatoon.

the Air

roadcasting over the Trans-Canada net- k of the C.B.C., **Rev. Fred J. Roberts,** toria Avenue United Church, Chatham, ., will be heard 2.30 - 3.00 p.m., E.S.T.,



Roberts



James

ril 20th. **Rev. F. E. H. James,** Metro- itan United Church, Victoria, B.C., will adcast over the Dominion network of the B.C., Sunday, April 27th, 4.30 - 5.00 p.m., D.T.

* * * *

Rev. L. I. Hunter, minister of Westmore- d United Church, Toronto, for the past nty-nine years, will retire in June. The ngregation paid tribute to him at the ent 69th anniversary.

* * * *

St. Paul's Church, Midland, Ontario, has led the Rev. Wilson L. Morden, Chalmers urch, Windsor, to be their minister.

rst Moderator Celebrates

The Very Rev. George C. Pidgeon, D.D., l Mrs. Pidgeon celebrated their 60th wed- g anniversary last month. Married in ontreal, they served the Presbyterian urch in the pastorate and the college fore going to Bloor St. Church in 1915. ey retired in 1948, and Dr. Pidgeon was de Minister Emeritus. The women of e church marked the occasion by placing wers in the chancel.

A reception in honour of the first Moder- or of The United Church of Canada and rs. Pidgeon was held on Saturday, March nd, in the University Women's Club, a ne's throw from the church, where they ceived the congratulations and good wishes their family and friends in the Bloor congregation. Members of the various ganizations assisted.

Dr. and Mrs. Pidgeon have three children: r. A. L. Pidgeon, Victoria, Mrs. W. E. M. tken of Toronto and Mrs. Cameron Caesar Sarnia. Five of their six grandchildren ere present.

Messages of congratulation were received m the Queen, Premier Leslie M. Frost, ime Minister John Diefenbaker and the . Rev. James S. Thomson, D.D., Moder- or of The United Church of Canada.

ission Work Viewed

The M and M Committee of Toronto's **umbercrest Church** invited 20 guests to its nual dinner, representative of the work pported by the M and M Fund and the .M.S. These included home and overseas issions, church extension, student and dian work, downtown work and Churches of All Nations. Dr. H. E. D. Ashford, Secretary of the Missionary and Maintenance Department, was the speaker. The combination gave to over 200 present a broad view of the missionary enterprise of the United Church.

Religion in the Schools

Yorkminster United Church, Toronto, marked Education Week by special services and speakers, followed by a panel discussion on the issue of teaching religion in the schools. Mr. David Tough and Dr. A. R. Partlow, Superintendents of Secondary and Public Schools in North York, and Rev. E. M. Nichols, General Secretary of the Student Christian Movement, made up the panel, with the minister, Rev. H. Egerton Young, introducing the members.

While the panelists agreed that religious education should be given in the schools they felt it important that this should be carried on also in the homes and that parents should feel a serious responsibility for their children's attendance at Church School.

* * * *

Rev. W. G. Hancock died in Calgary, Alta., on March 1st. Received in 1904, he served primarily in the Western conferences, retiring in 1933; **Minnie M. Hager,** wife of the late Rev. W. K. Hager, died in Toronto, Ont., March 24th.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Effective June 30th—Middleton, N.S.; Waterville-Woodville, N.S.; Shediac, N.B.; Ste. Therese and Ste. Rose, Montreal; Northlea, Montreal; Laval West, Montreal; Centenary, Montreal; Erskine and American, Montreal; Temiskaming, Que.; Macoun, Sask.; Brigden, Ont.; Maple, Ont.; Capreol, Ont.; Mindemoya, Ont.; Lockerby, Ont.; Minnow Lake, Ont.; Massey, Ont.; Webbwood, Ont.

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BIRTH

STREIGHT – The Rev. C. Leighton and Mrs. Streight of Victoria, B.C., are happy to announce the birth on December 30th, 1957, of Douglas Murray, a brother for Kathy.

DEATH

WHITTON – George R., of Rodney, Ontario, suddenly March 14, 1958, 1 Oriole Road, Toronto, husband of the late Elizabeth Cooper Whitton and father of Jessie K. Whitton, Wm. C. Whitton and George E. Whitton.

1. HELP WANTED

CARETAKER couple for maintenance and supervision of swimming pool and grounds at small summer resort in rural community. $1,000.00 for season–May 1st to Sept. 1st, plus furnished cabin, electricity, fuel, water. Eston Riverside Park, Box 118, Eston, Sask.

ONTARIO Ladies' College, Whitby, requires a Housemother–a refined, capable widow, with interest in girls. Duties begin Sept. 5th; and a Bursar–permanent position for a competent, intelligent lady with secretarial experience. Accommodation available. Apply to the Principal, giving references and stating qualifications.

PART-TIME help required by interchurch organization for canvassing. Address inquiries, with statement of age, qualifications and references, to Box 74, THE UNITED CHURCH OBSERVER.

TRINITY United Church, Kirkland Lake, desires the services of an experienced Deaconess; duties to commence September. Apply to Rev. Ben S. Morwood, 53 Duncan Avenue, phone 80.

WANTED – For Maritime Home for Girls in Truro, N.S., a woman superintendent, must be between thirty and forty years of age. For further information white Secretary, Box 83, Truro, N.S.

WANTED–At Albert College, Belleville, Ont., a Housemother for Girls' Residence. Duties to begin Sept. 1st, 1958. Living in Residence is essential. Applicants please write The Principal, giving full information, including names and addresses of two references.

2. EMPLOYMENT WANTED

WOMAN'S companion, child care or secretary wanted by lady for someone travelling to Tokyo this July. C.L.T.S., Naramata, B.C.

2A. PULPIT VACANCIES

ASHWORTH - Sanford, Zephyr Charge, York Presbytery, requires a minister commencing July 1, 1958. Modern parsonage on paved road; Toronto 45 miles. School bus at door. Interested ministers please write Wreaford Cox, R.R. 1, Uxbridge, Ontario.

BAYSIDE Pastoral Charge, Belleville Presbytery, requires the services of an ordained minister beginning July 1st. Interested ministers please contact Mrs. Reg. Edmondson, R. R. 2, Belleville, Ontario.

BINBROOK (Ont.) 3-point pastoral charge, Hamilton Presbytery, vacant July 1, 1958. Two morning services, other service by retired minister. Close to Hamilton. Interested ministers write Barclay Switzer, R.R. 1, Glanford Station, Ont.

BONNYVILLE - Cold Lake Pastoral Charge, four points, on Highway 28, Alberta. Vacant June 30th, 1958. Modern manse, all facilities, minister's study in church. Three Sunday appointments. Write –Dr. E. M. Savage, Box 158 Cold Lake, Alta.

CHALMERS United Church, Windsor (Walkerville) vacant June 30th, 1958. Inquiries invited by Pastoral Relations Committee, A. R. Davidson, Chairman, address: Chalmers United Church, 897 Windermere Ave., Windsor, Ontario. Phone Whitehall 8-1553.

CHAMPION United Church, Champion, Alberta, vacant July 1st, 1958. Interested ministers please contact Mr. R. A. Maxwell, Box 280, Champion, Alta.

CHURCHILL United Church Charge, in Simcoe Presbytery, compact three-point charge, all on paved roads. Vacant June 30th, 1958. High School bus at door. Interested ministers contact Everett Kneeshaw, R. R. 2, Bradford, Ontario.

DELIA - Craigmyle–4-point Charge, vacant July 1, 1958. Modern furnished manse, paved highway, excellent educational facilities. Interested ministers write G. M. Hewson, Delia, Alta.

2A. PULPIT VACANCIES—Continued

EAST ANGUS - Bishopton, Que., two-point charge, now vacant, minimum salary. Large manse, furnished, oil heating, located East Angus. Interested ministers please write W. A. Hall, East Angus, Que.

ECHO BAY, three-point Pastoral Charge, Algoma Presbytery, requires a minister July 1st. 15 miles from city of Sault Ste. Marie on paved highway. Furnished modern manse, High School bus, station and school five minutes from manse. Salary $3,200.00, travel allowance $700.00. Write Mr. Roger Ableson, Recording Steward, Bar River, Ont.

FRANKVILLE - Toledo Pastoral Charge (two-point), Kingston Presbytery, requires an ordained minister. Well-equipped manse in village, good educational facilities. Churches two miles apart. Large Christian Education centre. Interested ministers write A. L. Willows, Toledo, Ontario.

FREELTON-STRABANE Pastoral Charge (three-point) vacant June 1958. Between Hamilton and Guelph. Local Elementaly school, High School bus service. Interested ministers please write R. H. Laking, Freelton, Ontario.

GATINEAU, Quebec, Pastoral Charge, Ottawa Presbytery, vacant June 30th, 1958. Salary $3,200.00, car allowance $700.00. Furnished manse, good schools. Ideal location, seven miles from Ottawa. Interested ministers please write Harold W. Simpson, Box 214, Gatineau, Que.

GRANTON, north of London, two-point Charge three miles apart, one service each. Large well-furnished parsonage. Interested ministers contact W. F. Lambert, Granton, Ont.

JERSEYVILLE Pastoral Charge–Hamilton Presbytery–compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

MAPLE, compact three-point Charge, all on paved highways, 20 miles from centre of Toronto, vacant June 30th. Excellent Public and High Schools. Oil-heated Parsonage and splendid new Christian Education Centre. Contact M. J. Kinnee, Maple, Ont., Chairman Pastoral Relations Committee.

McLENNAN, two-point Pastoral Charge, Peace River Presbytery, vacant June 30th, 1958. Interested ministers please apply to Mr. R. S. Hamilton, Recording Steward, McLennan, Alta.

MERRITTON, Ontario – two-point charge, both within town, vacant July 1; growing suburban community with excellent schools. Write J. H. H. Phillips, 31 Henley Dr., St. Catharines, Ontario.

MONTREAL, Centenary Church, vacant July. A real challenge for the right man, in an industrial area. Write–R. A. Brown, 414 Charron St., Montreal 22, Que.

NIAGARA-ON-THE-LAKE, Ontario – Grace United Church, two-point Charge, Niagara-on-the-Lake and Virgil, vacant June 30, 1958. Excellent elementary and secondary schools. Interested ministers please contact Mr. A. J. Derbyshire, Chairman, Pastoral Relations Committee, 153 Prideaux St., Niagara-on-the-Lake, Ont.

OTTAWA - WESLEY Charge vacant June 30th. New modern church building opened 1954. Interested ministers write A. H. Halvorson, Secretary, Pastoral Relations Committee, 26 Beckwith Road, Ottawa, Ont.

RAPID CITY - Justice Charge, now vacant–near Brandon. Good highways–municipal doctor–good school–modernized manse. Minimum salary, plus transportation expenses. Those interested write Ralph Wells, Rapid City, Man.

SHEDIAC, three-point Pastoral Charge, will be vacant June 30th. Interested ministers please write Rev. C. Armstrong Sales, Shediac, N.B., Secretary of the Pastoral Relations Committee.

SOUTH BUXTON Charge, Kent Presbytery, vacant July 1st. Interested ministers please write, stating salary expected, to Francis Pease, R. R. 2, Merlin, Ont.

ST. ANDREW'S United Church, Martintown, Ont., vacant. Interested ministers please write Kenneth McDermid, Martintown, Ontario.

ST. MARK'S, Dundas, Ontario, full time minister required to lead and organize a new congregation; new church and manse to be built. Growing residential district near McMaster University. Apply –Mr. Charles Sandilands, 31 Tally-Ho, Highland Hills Survey, Dundas, Ontario.

ST. PAUL, 3-point Pastoral Charge, vacant June 30th, 1958–largest centre in N. East Alberta–two-bedroom manse, fully modern–study in church hall. Write Frank Navrot, Secretary, St. Paul, Alta.

ST. PAUL'S United Church, Ajax, Ont., requires a minister after March 17th, 1958. Interested ministers please contact H. F. Philp, Secretary, Pastoral Relations Committee, 38 Roosevelt Street, Ajax, Ontario.

2A. PULPIT VACANCIES—Continued

ST. THERESE - Ste. Rose Pastoral Charge, vacant May 1, 1958. Salary well above minimum. Please write K. G. Brittain, Recording Steward, 173 Filion St., Box 1008, Ste. Rose, Que.

SANGSTER Memorial Pastoral Charge in Sherbrooke, Quebec, will be vacant June 30th. Interested ministers please write to A. H. Nobbs, P.O. Box 954, Lennoxville, Que.

SCOTLAND, Ont., three-point Pastoral Charge, Brantford Presbytery, vacant June 30th, 1958. Interested ministers are invited to contact A. Horning, Secretary Pastoral Relations Committee, Scotland, Ont.

TARA - ARKWRIGHT, two-point charge, vacant July 1st, 1958, due to minister retiring. Interested ministers are invited to make application to Howard Newton, Recording Steward, Tara, Ont.

TAVISTOCK - HARMONY, two-point Charge, one service each. Well-furnished parsonage, oil heating–vacant July 1, 1958. Minister retiring. Interested ministers contact W. J. Sparling, Committee Chairman, Tavistock, Ont.

THAMESVILLE Pastoral Charge – Kent Presbytery, compact 3-point Charge, becomes vacant June 30th, 1958. Interested ministers please write Mr. S. F. Vale, Thamesville, Ontario.

THORNTON - EGBERT, two-point Charge, Simcoe Presbytery, vacant June 30th. High School bus available. Comfortable parsonage. Interested ministers write Bowman Allen, Secretary Pastoral Relations Committee, Thornton, Ontario.

TORONTO–Trinity–due to the retirement of the minister this University - mid-town Church will become available June 30th, 1958. Write to G. Fallis, Q.C., 335 Bay St., Toronto.

TRINITY United, Grand Valley, Ontario, three points, vacant June 30, 1958. Brick parsonage, oil heat; Public and Secondary Schools. Interested ministers please write W. E. Boggs, Grand Valley, Ontario, Secretary Pastoral Relations Committee.

TRINITY UNITED, 3-point Charge, Merritt, requires a minister on June 30th, 1958. Present minister forced to resign because of poor health. Good opportunity for young, ambitious man. Good elementary and Junior-Senior High Schools in community. Interested ministers please write Robert M. Taylor, Merritt, B.C., giving full particulars.

TROCHU, two-point Charge, now vacant, seven miles apart. Well-furnished, modern, new built manse. Minimum salary and liberal car allowance. Write to Mrs. J. P. Ferguson, Trochu, Alta.

TUPPERVILLE United–three-point Charge, now vacant. Modern parsonage, fully furnished. 4 points on paved roads. Centrally located. Interested ministers write John D. Forbes, R. R. 2, Wallaceburg, Ontario.

VACANT July 1st, Lawrence Station Charge, Elgin County, within 20 miles of London and St. Thomas. If interested contact D. E. Carroll, Iona Station, R. R. 3, Ont.

WOODROFFE United Church, Ottawa, will become vacant April 1st. Interested ministers please contact Miss E. Rintoul, Secretary, Pastoral Relations Committee, Apt. 2, 463 Sherbourne Road, Ottawa, Ont.

5. CHOIR PERSONNEL

ORGANIST - Choirleader available. Male, mid-twenties, United Church member, presently employed other communion, desires make change before next September. Excellent references, member Canadian College of Organists, past experience in United, Presbyterian, Baptist and Anglican services, now studying advanced organ in Toronto. Will consider offer in Metropolitan Toronto area or adjacent town, or assistantship in large city church. Box 73, THE UNITED CHURCH OBSERVER.

ORGANIST only–required for St. Andrew's River Heights United Church, Winnipeg. New modern 3-manual Casavant organ being installed this summer. Duties to commence September 1. Applicants give age, qualifications and salary anticipated, and forward application: Attention Chairman Music Committee, St. Andrew's River Heights United Church, Kingsway and Oak Street, Winnipeg 9, Man.

WANTED–Organist and Choirleader for Hespeler United Church – duties to commence on about June 1st. Senior Choir of approximately 25 to 30, splendidly trained, giving faithful service. If interested, state salary expected and apply Frank Russ, Chairman Music Committee, Hespeler United Church, Hespeler, Ontario.

6. ASSISTANT MINISTERS WANTED

SCARBORO United Church, Calgary, membership 1,100, requires, by July 1, 1958, young ordained man to act as assistant minister and Director of Christian Education. Minimum salary plus. Replies to be in hands of Secretary by April 24th, Mr. H. C. King, 420 Scarboro Ave., Calgary, Alta.

CHURCH SUPPLIES & EQUIPMENT

CHURCH SIGNS

ANGEABLE letters, Gold Leaf Signs—Interior and Exterior. Write for catalogue. G. C. en Ltd., 614 First St., S. S. 2, London, Ont.

CHURCH LIGHTING SPECIALISTS

SIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

IRVIEW United Church Choir wish to purchase used Choir Gowns in fair condition. State . Mrs. Carman A. Bell, R. R. 4, Peterboro, Ont.

PEWS — FURNITURE

ANUFACTURERS and Designers of Pews, Pulpits, Communion Tables, etc. Variety of and construction. General Church Furniture, urney Crescent, Toronto 19.

CHOIR GOWNS

ESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent out obligation. Mallabar, 375 Hargrave Street, nipeg.

ANTED—Thirty Choir Gowns to size 40 for Cremona United Church. Contact — W.A. etary, Mrs. C. Bird, Cremona, Alta.

ORGANS, MUSICAL INSTRUMENTS

R SALE—C-2 Model Hammond Electric Organ with 6 Speaker Tone Cabinet — available ediately. This is a beautiful instrument. Price $3,466.00; will sell for $2,700.00. Central ed Church, c/o R. J. Carwell, 10847 — 112 t, Edmonton, Alta.

R SALE—two-manual electrified Reed Organ, ten stops, pedal board. Donald Clubine, 917 rne St., Brantford, Ontario.

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ARTICLES FOR SALE

28 YARDS PRINT $2.98

ND Broadcloth, 4½ lbs. Factory ends, ½ to 2 yard lengths. Strips 3 to 6 inches wide. Best lity, make over 75 aprons, clothing, etc., by ing few together. Mixed contrasting shades. aprons made from these strips, 69c. each, 3 for 00. Mailed collect, plus few cents postage. nd. Ward's, UO, Box 1476PD, Montreal.

OR SALE—Duplicating equipment, suitable for church. Must be sold to close estate. Any onable offer accepted. For particulars write . Clifford Densmore, 445 Church Road, St. harines, Ontario.

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IGHT to 11 yards. Large lengths. Regular $1.25 yard. Known as factory faded denim. shable, for jeans, slacks, overall clothing. One our, assorted. 8 lbs. $5.75. Mailed collect, plus cents postage. Refund. Ward's, UO, Box 6PD, Montreal.

NSHRINKABLE wool, nylon reinforced. 3 or 4 ply, good colours, 3 ounces $1.00. Satisfaction anteed. Large or small orders accepted. Order ! Other wool clearings available. Inquiries ited. Beacock's, 1019 Pape, Toronto.

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EW spring shades, $20.00 value. Rayon tricotine remnants. Enough for 10 skirts, dresses and uses each bundle. Large lengths. Matching ours. Two bundles $5.89. Also 3 lbs. Dress bardine $3.98. Matching remnants. Mailed lect, plus few cents postage. Refund. Ward's, 9, Box 1476PD, Montreal.

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9. ARTICLES FOR SALE (Continued)

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FLOWERED drapery material. Washable. 15 to 20 running yards. Matching remnants. Enough material for several rooms. Also cover chairs, chesterfields, 6 lbs. $6.39. Mailed direct, plus few cents postage. Refund. Ward's, UO, Box 1476PD, Montreal.

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25. SERVICES OFFERED

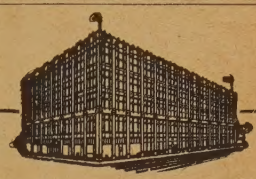
GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

Dates to Remember

Laymen's conferences, under auspices of the Board of Men, will be held at: Qualicum Beach, B.C., May 2-4; United College, Winnipeg, May 9-10; Ontario AOTS Round-Up, Sparrow Lake, May 23-25; National AOTS Convention, University of Saskatchewan, Saskatoon, June 13-15; Elgin House and Keswick, June 20-22; Berwick, N.S., Aug. 1-3; Pointe Aux Trembles, Que., Aug. 15-17; Albert College, Belleville, Sept. 5-7; Stanhope Beach Inn, P.E.I., Sept. 5-7; Windwood Inn, Muskoka, Sept. 5-7; School of Fine Arts, Banff, Sept. 26-28.

Annual Conferences of The United Church of Canada will meet on the following dates: British Columbia, Penticton, May 21-27; Alberta, Banff, June 2-7; Saskatchewan, Knox-Metropolitan Church, Regina, May 28 - June 2; Manitoba, Westminster Church, Winnipeg, June 2-6; London, Park Street Church, Chatham, Ont., June 3-6; Hamilton, McMaster University, Hamilton, May 29 - June 2; Toronto, St. Andrew's Church, Toronto, May 28-June 1; Bay of Quinte, Trinity Church, Peterborough, June 3-6; Montreal and Ottawa, Calvary United Church, Montreal, June 2 - 5; Maritime, Mount Allison University, Sackville, N.B., June 10-15; Newfoundland, First Church, Corner Brook, June 5.

Six interdenominational conferences on the Christian World Mission will be held during the coming summer on the general topic "The Middle East," with the themes "Christian Concerns of North American Neighbours." These conferences will convene at Mt. Sequoyah, Fayetteville, Arkansas, June 13 - 19; Estes Park, Colorado, June 15 - 21; Northfield, Mass., June 29-July 6; Silver Bay, July 9 - 16; Asilomar, Cal., August 1 - 6; Northwestern University, Ill., August 4 - 8; Chautauqua, N. Y., Aug. 17 - 23. Further information concerning these conferences may be obtained from the Board of Information and Stewardship, 514 Wesley Bldgs., Toronto 2 B, Ontario.



Publishing House Notes

Japan

JAPAN is very much in the news these days. Its development as a nation is of direct interest to Canadians, whether viewed economically, educationally or religiously. It has been the subject of special study in many Church groups during the past season. Tokyo will be the centre of The World Sunday School Convention in August.

I recommend a book written by one who directed a Publishing House and who carried on newspaper evangelism in Japan prior to World War II. He has been a teacher and government adviser since that time. It is entitled *Cross and Crisis in Japan* by Charles W. Inglehart ($1.25). It provides generous information on interesting developments both within and without the Churches of Japan.

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